



## Argument about role of Orthodox Church in Russian society continues

MOSCOW (NNI) — In the coming weeks, members of the Russian Parliament will once again be debating whether to amend the nation's historic 1990 Law on Freedom of Conscience and Religion. The law was among the first written by reformers in the euphoria after the fall of communism, but some in Russian society — including some in the Russian Orthodox Church — wonder if the once atheist state has now granted too much freedom to religions.

In recent years, numerous new religions have appeared in Russia, including several that many Russians consider to be "totalitarian cults." Concerns about the situation were heightened earlier this year in the wake of nerve gas attacks by the Aum Shinri Kyo group in Tokyo. The group has also been growing in Russia.

The Russian Orthodox Patriarchate has publicly supported new legislative measures to restrict the growth of such new religious groups. But many Protestants argue that Russian Orthodox officials would



Priest with a young couple outside a Russian Orthodox church near Volgograd

restrict them as well, along with other mainstream religious groups. Protestants believe a key issue behind the legislative debates is the role of the Orthodox Church in contemporary Russian society.

### Russia belongs to the Orthodox Church

The official position of the Orthodox Church is that Russia, by canon, belongs to the Russian Orthodox Church. The Moscow Patriarchate repeatedly

has asserted the church's spiritual authority over all inhabitants of Russia. The Patriarchate points to 1,000 years of Orthodoxy in Russia, which not only influenced religion, but culture, literature, language, statehood and history as well.

Alexander Dvorkin, director of the Information and Consultation Center of the Moscow Patriarchate, asserts that Orthodoxy is part of every Rus-

sian person. "If he becomes Protestant, he becomes alien in his own society," Dvorkin said. Therefore, Orthodox officials oppose any attempts by other confessions to bring believers into non-Orthodox folds.

"We are not against Protestant beliefs, but we are grieved that they want to work in place of the Orthodox Church," says Yelena Speranskaya, researcher

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## Christian Reformed campus chaplains gear up for the new school year

Alan Doerksen

ST. CATHARINES, Ont. — As the new school year starts, Christian Reformed campus chaplains are preparing to launch their fall programs at universities across Canada.

But the work of chaplains doesn't stop during the summer months. Bill Van Groningen, Christian Reformed chaplain at Queen's University (in Kingston, Ont.) has been running a graduate Bible study, presenting a lecture series on religious studies, and hosting several barbecues at his home. This fall, his schedule will get busier with activities like regular Bible studies for graduate students, undergrads and faculty, and a weekly fellowship supper.

Van Groningen will also coordinate book discussions about integrating faith and scholarship and faculty discussion forums,

which are mainly for Christian profs, but also open to other faculty and students. Counselling is another important part of his work.

"We work co-operatively with the InterVarsity [Christian Fellowship] chapter," says Van Groningen, who is an associate staff-worker with IVCF. This year, the Queen's IVCF group will be presenting its annual missions outreach, Bible studies

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## News

# Orthodox church wants restriction of 'totalitarian cults'

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in the Patriarchate's Department of External Church Relations.

Speranskaya denies that Orthodox officials want to see the Orthodox Church become the state church of Russia. "We had a state church before the revolution," she says. "If we had a state church now, we would again lose our freedom."

## Unofficial opposition

However, the Patriarchate has lobbied for government restrictions of non-Orthodox religious groups. Speranskaya said they only want to see the control of dangerous "totalitarian cults," such as the Aum Shinri Kyo.

But many Russian Protestant churches argue that mainstream non-Orthodox groups are experiencing denials of constitutional rights and disruptions of their work with increasing frequency. Some Protestant leaders have alleged that the Orthodox Church is behind these restrictions, if "unofficially."

Speranskaya concedes there may be some "unofficial" opposition to Protestants on the

part of certain local priests. She attributes this to a lack of proper religious education and to the priests' responsiveness to parishioners' concerns.

For their part, Protestants acknowledge the influential role Orthodoxy has played in the development of Russian society. However, according to Peter Konovalchik, president of the Evangelical Baptist Union of Russia, that role does not mean a Russian cannot choose to be a Lutheran, Baptist or Catholic.

Konovalchik argues that the Russian Orthodox Church can claim not to want a state church because in practice, it already is the state church. The Patriarchate works closely with the government and receives privileges denied to other confessions. Patriarch Alexei II is considered close to President Yeltsin and often stands at his side at state ceremonies.

## Regional conflicts

Vladimir Murza, president of the Union of Pentecostal Christians of the Evangelical Faith in Russia, said Pentecostals on the

whole do not experience major rejection from the Orthodox Church. He believes that most conflicts are local or regional in nature.

"We do not disturb the Orthodox," Murza told NNI. "We only want them to understand that we are Christians too."

Local evangelical pastor and director of the Bethesda House of Mercy Alexander Fedichkin predicts that very soon there will be less religious freedom for Protestants and other minorities. Most observers agree that the near future will likely hold new legislated restrictions on religious liberty, beginning with curbs on foreign missionaries.

The Patriarchate argues that all work of foreign missionaries should be co-ordinated under the auspices of the Orthodox Church, and all converts should be brought into its fold.

Practices such as donating money or humanitarian aid, offering employment and teaching English through the use of Christian materials are "dishonest" methods used by many foreign religious workers to

"buy people away" from Orthodoxy, says Speranskaya.

"At first, there was an interest in America and in humanitarian aid, but after five years, people are bored," Speranskaya says. However, Konovalchik of the Baptist Union believes many Russian churches remain open to receiving foreign missionaries. Currently, the Baptist Union works with missionaries representing a variety of Protestant confessions. Konovalchik says he is willing to work with missionaries who want to co-operate with Russian churches instead of setting up on their own.

Still, Konovalchik agrees with placing some limitations on foreign missionaries from cults or extremist groups who want to come to Russia.

## Political motivations

According to Vladimir Savitsky, chairperson of the Committee on Religious Affairs in the Duma, much of the debate over amendments to the religion law has political motivations.

Savitsky says that com-

munist and fascists who failed to regain political power through armed rebellion and coups are now realizing that they must gain the support of voters. By nature, he adds, the communists and fascists do not want to support any church, but they support the Russian Orthodox Church in order to gain votes.

"If only 30 per cent of the population voted according to the instructions of the Orthodox Church, the church could control politics," he says. "Publicly, [those politicians] show a maximum of support for the church, but in reality, they do the minimum because they will have less to explain later when they shut down the church."

For now, Russians still enjoy constitutionally protected freedom of religion, largely because of the strong support of President Yeltsin, Savitsky explains. "But if the power shifts into other hands, that may not be the case," he adds. Parliamentary elections are scheduled for December, and presidential elections will take place next June.

# Chaplains co-operate with parachurch groups

...continued from page 1

and a series of movie nights, in which a contemporary movie is shown and then discussed.

## Faith seeks

### understanding

Another parachurch group Van Groningen does some work with is Campus Crusade for Christ. He describes the work of CCC as "raw evangelism" which is very direct in its approach. "In a certain segment they're effective," but they also cause some tension with their approach, he says.

The Navigators, who are also present at Queen's, are "much more inclined to do low-key ministry," such as one-on-one Bible tutoring. Navigators work "quietly but very steadfastly," says Van Groningen. "There are people who have been significantly affected by" them.

At Queen's, there are also Catholic and Anglican chaplains, as well as a university-appointed chaplain, who is with the United Church. The chaplains work together on some projects like orientation week and a "week of Christian awareness" held each January.

One of Van Groningen's big-

gest challenges as chaplain is "to maintain the focus of building a community of Christian scholars. We want to hold high the goal that faith seeks understanding," he says. It's a challenge to share his faith with students because for many "there is no Christian heritage, no Christian memory."

Nick Overduin has been the Christian Reformed chaplain at Brock University in St. Catharines, Ont., for five years. He is one of four campus chaplains at Brock. "We meet every week together for an hour," says Overduin. The Brock chaplains present ecumenical services, a Remembrance Day program and other activities together.

Overduin also works with Brock Christian Fellowship and Chinese Christian Fellowship, both connected with IVCF. "I usually attend their weekly meetings," he says. "Their executive often meets in the campus ministry office."

Overduin often meets students for counselling and says most of the students who come to see him are not Christian Reformed.

In his chaplaincy work, "the biggest challenge is trying to

find your exact niche," says Overduin. He also works hard at being identified as a chaplain, and wears a clerical collar while on campus.

This fall, Overduin hopes to revive the C.S. Lewis club, which examines Lewis's writings. He also plans to re-start two weekly prayer groups, and will present discussion seminars on several topics. One will deal with Overduin's booklet on the gospel of Mark, which he has just finished writing for CRC Publications.

## London rookie

This fall will mark the beginning of Michael Veenema's work as CRC chaplain in London, Ont. Veenema will be working both at the University of Western Ontario and at nearby Fanshawe College.

Veenema expects to do some work with the university's five other chaplains, who represent Catholic and several Protestant denominations. He will also be working with a student leadership team and with Cornerstone Community Fellowship, a campus group that involves a lot of Christian Reformed students (though it is not exclusively for

them). CCF members meet once a week for midweek worship, go on camps and take part in a Serve project once a year.

At Western, there are several Christian groups such as IVCF, Campus Crusade, the Navigators and the Student Christian Movement. Veenema says he expects to put on ecumenical services with these Christian groups. "I hope that as many groups as possible can get together occasionally," he says.

IVCF is "very much a going concern" at Western, says Veenema. Campus Crusade "tends to focus on a relational ministry and a converting ministry."

A big challenge for Veenema will be "to continue to make inroads on many levels." As he starts his campus ministry, Veenema plans to make contacts with faculty and administrative staff, and hopes to find a public forum for his ideas, such as a campus radio program or a column in the campus newspaper. Being visible and available for both Christian and non-Christian students is also important to Veenema.

Tom Oosterhuis, CRC chaplain at the University of Alber-

ta, sees his work as affecting the whole university. "The CRC through its students, profs, staff and campus minister... serves the whole campus community, consisting of some 35,000 people," says Oosterhuis in a recent report. "This is a sizeable community, particularly if we take into account the impact that the university has on our culture."

## Openly confessional

Oosterhuis meets with students of several denominations. He runs weekly Bible studies and Wednesday night suppers, which are a good time for fellowship, singing, reflection and prayer. Each day, he meets with people at the Round Table, for conversation and exploration of ideas.

Oosterhuis encourages students to become involved with IVCF in order to be involved with evangelism.

He describes his own ministry as "openly confessional.... Our formal study groups and casual conversations prepare students to present their faith in a friendly, relaxed, natural and supportive way."

## News

# Mother and son meet after 42 years



Mary Hartgers (l.) and Lina Sukmauran (r.) meet Willy Hardy at the Toronto airport.

Ann Baarda

TORONTO — The day finally arrived when Willy Hardy from Jakarta, Indonesia, met his

mother for the first time in 42 years.

Wilfred (Willy) Hardy, 59, was a teenager when his

mother, Mary, newly married to Hank Hartgers, left Indonesia to begin a new life in Uruguay, and later, Canada. Hank died and Mary now lives in St. Catharines, Ont.

The story appeared in the May 12 edition of *Christian Courier*.

After Willy was located, a fundraising campaign was started by friends to help bring mother and son together. Many *Christian Courier* readers wrote empathetic notes and contributed, as did Indonesians living in Toronto. The Indonesian Christian Church bought a return ticket for Willy and the reunion became a reality.

On June 22, Willy Hardy was greeted by his mother, relatives and many Indonesian friends at Pearson International Airport.

CFTO TV and City TV were also on hand to cover this "good news" story.

Mary and Willy had a lot of catching up to do. Mary learned

that she was a grandmother to an 18-year-old granddaughter and a 20-year-old grandson. Of course, there was time to visit Niagara Falls and the tourist attractions in Toronto.

On July 9 it was time for Willy to return to Jakarta, packed with gifts and photos for his family. After this first reunion

both mother and son look forward to seeing each other again and plan to keep in touch by writing.

Many thanks to all the readers who helped to make this dream a reality with well wishes and generous contributions.

## South African twosome make contact with worldview cousins in North America

Bert Witvoet

ST. CATHARINES, Ont. — Gideon Strauss and Gerrit du Preez braved the hot and humid weather of southern Ontario while they visited several Christian organizations. The two are from South Africa and represent Christian Action Research Project (CARP), a group of scholars that wants to stimulate Christian action throughout Africa.

The main purpose of their visit to North America was to take part in last week's "Arts, Community and Cultural Democracy" conference in Grand Rapids, Mich., that also honored Dr. Calvin Seerveld at his retirement at the Institute for Christian Studies.

According to Strauss, who is project co-ordinator for CARP, "at the core of the gospel is the proclamation that Jesus is Lord of all of life." He sees absolutely no tension between the task "to communicate the Good News and to live out that Good News in our culture."

Preez, especially outside the traditional Reformed churches.

CARP sees its mission as academic service of Christ in Africa, which is oriented toward:

— scholarly deepening of the vital Christian life on the continent;

— the renewal of academic work in Africa;

— public justice through political service;

— economic stewardship and development.

It hopes to serve organizations like Christian Worldview

Network, Public Justice Movement and Evangelical Alliance.

Hosted by the department of philosophy at the University of the Orange Free State, CARP must, nevertheless, raise its own funds, as it seeks to employ four or five scholars. So far, Strauss, a political philosopher and activist, is its only employee. But du Preez, a cultural philosopher and media theorist, and Rev. Craig Bartholomew, a theological and worldview visionary, expect to come on board in 1996.

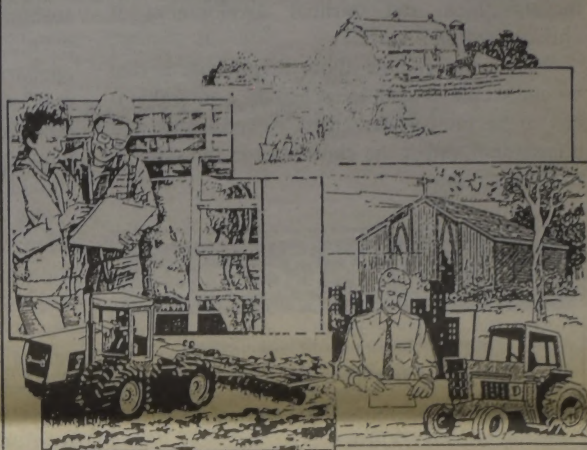


Gideon Strauss (l.) and Gerrit du Preez (middle) also made contact with their fellow countryman Danie Strauss (no relative), who heads the Dooyeweerd Centre at Redeemer College in Ancaster, Ont.

### A scholarly thinktank

There is an excitement in South Africa for the wider claims of the gospel, says du

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## Editorials

## Newfoundland referendum: a choice between two evils

On September 5, Newfoundlanders will be asked in a referendum whether or not the churches should continue their 273-year tradition of running the province's schools or whether the state should take over. The government of Clyde Wells claims that a state-run system will integrate small schools, will save taxpayers \$30 million and will improve the quality of education. The churches argue that a change to a state-operated system opens the door to the establishment of a godless, secular form of education, in which the moral, ethical and spiritual development of children would be at risk.

What's unfortunate about this debate is that no one seems to want to escape the notion that it has to be one or the other. According to the referendum, either the churches run the schools or the state does.

The Reformed school tradition has always rejected this dichotomy. Schools can never come into their own if another institution with its own peculiar task in society governs them. A school must be run by an association of parents and supporters who will decide the worldview of the school. Since a school takes over the task of teaching children from parents, who have other tasks to fulfil, education should still be directed by those parents.

The state has its own task of governing; and this includes setting education standards and seeing to it that they are met. The church has a peculiar task of teaching the gospel and encouraging people to worship God. As such it may offer services and support to schools and other institutions wherever they are needed and requested. But neither the state nor the church should be asked to run schools.

For that reason the Newfoundland referendum offers a choice between two wrong ways of governing schools. It's too bad that the Anglo-Saxon world has never quite understood that there's more to society than deciding which part of society belongs to the church and which part belongs to the state.

We can well understand the concern of Newfoundland churches. Handing the schools

over to the state will result in a godless system of education. It has followed that path everywhere else. But the government's concerns are also real. There is a lot of duplication when eight denominations have their own school systems, although the Anglican Church, the United Church and the Salvation Army have formed integrated boards. And the quality of education may also suffer from splintered and church-run systems. But then, the quality of education has suffered plenty in state-run schools as well, if only because the democratic spirit that seeks the lowest common denominator enters into these schools.

Given the limited nature of the referendum, we hope that Newfoundlanders will vote down the government's proposal. After having cleared that hurdle, perhaps they can engage in discussing the advantages of having more integrated school systems, and handing the reigns over to associations of parents and supporters. That way, Newfoundland can lead the way for provinces like Ontario, where the state has far too much power in education and lacks the vision or courage to be fair in the allocation of education dollars to a variety of bona fide systems. **BW**

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## Throwing a little water on the kid's head

Baptisms are very special events in the faith life of a family. Of course, grandparents want to be there, because the pouring of water on the newborn infant is a sign to them that the Lord is faithful to many generations of believers. A few other members of the family might want to make an effort to witness the event.

But should a lot of relatives be there? Should baptism be treated as if it were a significant family celebration like a birthday or an anniversary?

If people want to witness the baptism because they want to relive their own repentance and salvation, fine, let them come. But if the heart of the event is the *gezelligheid* (warm, fuzzy fellowship) of relatives and friends and an occasion to catch up on the latest thrills and frills of otherwise far-flung lives, you're better off to experience the baptism of your child and grandchild with a small group of fellow believers, related or not. After all, baptism represents the entrance of a new life into the family of God, which is not synonymous with the biological family.

That baptism in many Canadian churches has degenerated into just another family weekend activity from which the religious meaning has

totally disappeared is obvious from a little morning chatter I caught on CBC radio one Friday morning in mid-July.

"So, what're you going to do this weekend?" one announcer asked another.

"I'm going to a baptism in Merlin," she replied.

"Merlin?"

"You probably never heard of Merlin. It's near Chatham [Ontario]."

"And you're going there for a baptism," he echoed.

"Yeah. A baby was born in May and we're going to throw a little water on the kid's head."

End of chatter. Next item: the weather.

The two-month interval suggests that a date had been set which was convenient to the family. And the banality of the comment about the throwing of a little water on the kid's head implies that, according to this person and many other religiously challenged Canadians, the answer to Question 72 of the *Heidelberg Catechism* — "Does this outward washing with water itself wash away sins?" — is: "Of course not, silly. Kids don't sin. But it's so cute to see them cry when the preacher splashes water on their head." **BW**

AUGUST 25, 1995

## Letters

# Equity demands opportunity for all

In their open letter of July 26 to Premier Mike Harris, the Catholic bishops of Ontario rightly "recognize the need for our province to live within its means and to put its fiscal house in order." The Ontario government should indeed practise fiscal fairness.

Such fiscal fairness requires that the 30 per cent income tax cut promised by Premier Harris be postponed at least until the government balances its budget and, with the help of concerned non-government organizations, eliminates the causes of the homelessness and hunger suffered by a growing number of defenceless Ontario residents.

These causes also involve inequitable tax rates.

The bishops rightly "emphasize that the task of achieving that goal [the need for our province to live within its means and to put its fiscal house in order] belongs to all of us." As the bishops point out: "We cannot allow an undue burden to fall on the poor, the unemployed, the marginalized, the young or the challenged in our society. Nor can we deprive any person or group of the basic right to share in the wealth of the province."

In short, all of us must practise justice!

This faith-inspired inter-

pretation of public justice for all must come to positive expression in the ways our governments deal with poor people, communities, associations and countries which, in relation to others, are deprived of their freedom or of the resources needed for a responsible life. This means, as CPJ's Guidelines point out, "When people are bound in economic poverty, governments must see to it that they have opportunities of meaningful work (or of alternative resources) to be able to support themselves and

fulfil their life's responsibilities." We must continue to press this obligation home with our finance ministers!

Indeed, all of us, and our faith communities, businesses, labor unions and civic organizations, must pay special attention to the poor. The poor include the widow, orphan, stranger, the weak, the prisoner, the sick, the aged, the distressed and all who (are forced to) live in poverty. Together with our governments, we are obliged to help provide the basic resources needed by vulnerable neighbors so they

personally experience our genuine respect for their human dignity through our communal practice of mutual responsibility.

I hope that Premier Harris, as well as all of us, will take the prophet Micah's message to heart by acting justly and showing mercy. That would make Christian sense.

**Gerald Vandezande**  
National Public  
Affairs Director  
Citizens for Public Justice  
Toronto, Ont.

## 50th Anniversary Rearview Mirror

### Canadian Calvinist May 1950

*The post-war dilemma of the Christian Reformed Church in Canada was a shortage of pastors. One way to solve this, Ralph Wildschut suggested, would be to "in the not too distant future" hold services in English in cities such as Hamilton and Edmonton.*

#### HOW CAN OUR CANADIAN CHURCHES BE SUPPLIED WITH PASTORS?

In the previous issue of the Canadian Calvinist, an excellent article appeared that was written by Seminarian Tyman Hofman. A recent issue of The Banner carried an article by the Rev. S. G. Brondsema of Toronto. Both articles display a healthy concern for the future supply of ministers for our Canadian Christian Reformed churches. At the present time this is a problem. Sufficient evidence for this is to be found in the troubling list of vacant pastorates, which will likely increase with the required departure of ministers now serving in Canada.

Various means and efforts will have to be employed to solve our problem. One suggestion that may merit consideration is the eventual organization of English-speaking congregations. These churches could then be served by these ministers who are willing to come to a Canadian church, but find the need for using the Holland language a barrier. Of course, in many places the organization of a new congregation in which only the English language would be employed would not be advisable at the present time. But in those areas where our congregations have seen a sizeable growth through the coming of immigrants, while at the same time having a strong nucleus of members that are Canadian-born, an effort will have to be made to satisfy the needs of the various groups. We predict that in the not too distant future we will have English congregations in such cities as, for example, Hamilton and Edmonton, served by Canadian ministers.

—Ralph Wildschut

## Humanity of its writers not the Bible's focus

Re: John Pater's letter entitled "The Bible is not God's Book" (CC July 28).

Wow! Is this ever a scary opinion. Can you imagine what would happen to the church if we did not hold on to the firm truth of the Bible being God's book. We would get sermons based on other writings of "God-breathed" folk. Say, perhaps John Calvin's *Institutes* as the texts for sermons, Augustine providing the basis for lessons in children's worship or the speeches of Martin Luther King Jr. as the core of the liturgical sections of worship such as the Confession of Sin or the As-

surance of Pardon. This is a stretch, but a logical one based upon the opinion that the Bible is not the inspired writings of God. Although these people aforementioned were all very great individuals and stellar Christians, we cannot take their opinions and give them the equal weight to any portion of scripture.

Mr. Pater is correct in saying that there are social, political, human and historical aspects in which the books of the Bible were written. These must be taken into account when deciphering what Scripture is telling us. Let Christians use these aspects to understand God's Word and better appreciate it. But let us not see the human qualities of biblical writings as its primary focus. This is

God's divine document, and although there may appear to be contradictions and misunderstandings, we should consider that those may be due only to our lack of complete understanding. The central message of God's Word is clear throughout the entire Bible. To this there can be no argument. Maybe one day in heaven God will take the time to explain those things our small minds can't understand.

I hope God's voice will be clear to the church through the Bible. The Bible is God's Word! I trust that when I graduate from seminary I do not have to worry that Mr. Pater's viewpoint is rampant throughout the church.

**Darren Roorda**  
Holland Landing, Ont.


## CC on neo-conservative bandwagon

Re: your June 23 editorial "Ontario voters reject socialist dreams" and Alan Doerksen's report "Several CC readers welcome Harris 'workfare' plan."

I am surprised that even *Christian Courier*, which has had a very balanced political perspective so far, is jumping on the neo-conservative bandwagon.

The result of a Harris government will be that the rich get richer and the poor get poorer. Perhaps you think that is a good thing, but I don't. Maybe you have been listening to Rush Limbaugh too much.

**Herman Kamink**  
Bloomfield, Ont.



## Voortman

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# Speeding up games won't bring fans back any quicker

Rob Janssens

It does not seem fashionable these days to put down and make fun of baseball. Even Lance Ito (if you don't recognize the name, consider yourself fortunate) remarked, "Just wait 'till you see baseball," when a witness commented on football as a boring sport. Yes, baseball attendance and

repentant rapist; the ghost of Ben Johnson continues to hang over the track and field world; the NHL is still reeling from its season-shortening lock-out, the continued wavering state of many of its Canadian teams, and the near relocation of its Stanley Cup champion; a tennis player recently accused an official of being biased in his

game as it's played on the field as the reason for his or her frustration. Once the game starts and the athletes are competing, you never hear any complaints. The game is exciting, riveting, even spellbinding. So what do league executives do to bring the fans back? Propose rule changes to alter (i.e., speed up) the game!

during an at-bat, and force pitchers to throw within 12 seconds when the bases are empty. While this has shaved off a few minutes from an average game's length, it reduces the intensity and thrill of the one-on-one match-up between pitcher and batter, the essence of the game! Baseball is virtually unique in that it is not ruled by a clock. You play nine or more innings, regardless of time. It seems that league bosses have set up the time issue as a "straw man." They can save face among themselves and report that, "Hey, at least we're trying to bring people back."

## A strategic battle of wits

I always cringe when I hear non-fans complain about how boring baseball is, and, "Why can't it be more like basketball?" Their assumption is, of course, that 10 beanpoles bouncing a ball around is somehow more exciting than the classic struggle and battle of wits between hitter and pitcher.

One reason baseball is so different from other sports is its consistency throughout the decades, devoid of rule changes. A player from 1935 would feel right at home playing in 1995, though he would be bowled over by his million-dollar salary. Other, more imperfect sports are constantly tinkering with their rules. Hockey (regular season overtime, goal crease changes, penalty revisions), basketball (three-point shot, changing the height of the basket), and football (two-point conversions, changes to kickoff location), give us recent examples.

History teaches us that baseball has had problems in the past which were not solved by scurrying to the rule book with pencil and eraser. When

## SPORTS



the Black Sox scandal of 1919 threatened the integrity of the sport, it was Babe Ruth and a new generation of superstars on the field who re-inspired fans. After W.W.II distracted fans and even drew players to the fighting, baseball experienced a renaissance in the late 1940s, led by Jackie Robinson, Stan Musial, Ted Williams and Joe DiMaggio.

Baseball executives knew better than their successors do today: you don't mess with the game as it's played on the field. With superstars like Thomas, Griffey, Mondesi, Williams, Belle, Lofton and Gwynn, the foundation has been laid for baseball to rebound just as it always has. A laissez-faire attitude by these rule changers is best, to ensure purity.

## A bat, ball and glove

Yes, some things need to be done. There was no TV contract this past year; still no collective bargaining agreement to ensure labor peace; unfortunately, still no commissioner who would provide desperately needed leadership; and there have been several well-documented cases of players disrespecting fans. But baseball relies on history, tradition and consistency. It's still a bat, a ball and nine men with a glove. It's not basketball, hockey, or American Gladiators, for that matter. Because of baseball's inherent qualities, the proposed changes to speed up the game likely won't fly, and they certainly won't do anything to bring the fans back. But even if they do fly, we can take heart that the sport has always survived even the best intentions of those who try to run (ruin?) it.

Rob Janssens teaches at Trinity Christian School, Burlington, Ont.



The Reds and the Phillies play major league baseball's first night game, May 24, 1935, in Cincinnati's Crosley field before 20,422 fans.

television ratings are experiencing a dramatic downward spiral. But I hope to show here that other sports, too, are suffering from a variety of black eyes, that proposed solutions to baseball's problem are missing the mark, and that the uniqueness of the game will ensure that it will bounce back in public favor, based on its grand history.

Let's see here, boxing's megastar is a convicted and un-

rulings on the court (at least he didn't slap the poor man, like his wife did); and the NBA faces potential disaster if a vote among its players leads to union decertification. Even the WWF is in turmoil, losing money and now without a president. Baseball definitely does not stand alone as a sport with problems!

For all its (real or perceived) faults, I've never heard any former fan complain about the

These changes have already been made on a probationary level, to be reviewed later. Again, I've never heard anyone complain about the length of the games, except maybe T.V. announcers who seem to run out of meaningful and relevant things to say by the fifth inning. Do you think attendance in San Francisco is off by 40 per cent because the games are too long?

The lords of baseball have initiated rules which bar hitters from wandering more than three feet from the batter's box

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# A gallant pig learns to bring home the bacon

Marian Van Til

## Babe

### Rated Family

Stars the voice of Miriam Margolyes, and farm animals and James Cromwell, Magda Szubanski

Based on the story by Dick King-Smith

Directed by Chris Noonan

Since Hollywood "got religion" a few years ago regarding "family values," there have been a spate of good movies aimed at kids and/or the whole family. This quirky barnyard tale, however, is outstanding in the field (pun intended). But then, it comes from Australia, not Hollywood.

Don't let the uninspiring title put you off. *Babe* is delightful; it actively engages both adult and child imaginations. It is simultaneously intelligent, funny, poignant, dark and bright, gentle and ominous, sweet and hard-headed. Within its fantasy framework it is realistic. It is no cute Disney tale which glosses over life's dark side.

Babe is a piglet who, like hundreds before him, sees his mother and other adult relatives shipped off to "Paradise." (It

must be wonderful there; no one has ever wanted to return.) But Babe won't visit "Paradise." He is a runt and it seems ordained that he be plucked from among his siblings to take part in the local fair's Guess-the-pig's-weight contest. Thus, he comes to live at the farm of Mr. and Mrs. Hoggett.

### Forging a new life

Babe is instantly likable, not just because he's cute. He's polite, shy and heart-rendingly alone. When Fly the sheep-tending border collie sees his vulnerability, she adopts him and lets him take a place next to her pups. Rex, Fly's husband who controls the barnyard, has no such kind feelings for this usurper who (preposterously!) thinks he can act like a noble sheepdog and get away with it. The animal assortment also includes the flock of sheep, a cow, hens, a rooster, a horse, a cat and Ferdinand the duck.

### Learning new tricks

A realist, Ferdinand knows ducks get eaten. He daffily expects to escape the butcher knife by becoming indispensable: he will take over the rooster's morning wake-up call. We know that Babe shares



James Cromwell and Babe

Ferdinand's dilemma, but sweet, naive Babe has no idea where he's headed, and we fear for him.

Meanwhile, a remarkable thing happens as Babe learns to tend sheep. The dogs elicit obedience from the "stupid" sheep through intimidation, but Babe's inherent generosity prevents him from accepting the stereotypes the other animals have of each other. He finds that if one is polite and kind, co-operation can be had for the asking. Thus, he becomes an expert sheepherder.

The Hoggetts are a humorous study in contrasts. She is an incessant talker, not terribly deep,

and is most concerned that her household run smoothly — and that they have a good pork meal for Christmas dinner. He perfectly exemplifies the cliché "Still waters run deep." That's why he senses something about Babe that no one else does. Hoggett does get wild notions occasionally, and is not afraid to follow them, much to his wife's embarrassment. And he has a notion about "Pig." Saying more would give away the climax, which will have kids on the edge of their seats.

### Total suspension of disbelief

To tell its story *Babe* uses live actors and farm animals. In roles that are more difficult than they appear, actors James Cromwell and Magda Szubanski catch every nuance of the human types their characters represent.

The animal's mouths move perfectly when forming human words, thanks to the magical "animatronics" of the late Muppet king Jim Hensen's special effects company. That, and a peculiar blend of the old and the modern — the old-fashioned, thatched-roof farm shot in brownish hues, the fax

## Media/Arts



machine given to the Hoggett's by their children — give it a feeling of being out of time, and underlies the audience's ready suspension of disbelief. We're with the story all the way; we believe those animals can talk, and we wait in bemused anticipation to see what will happen.

Another nice touch is amusing for different reasons to both adults and kids: events are foreshadowed with written "chapter" titles, which are in turn spoken (for pre-reading audience members) by a clever "Greek chorus" of three mice with chipmunk-like voices (remember Alvin and the rest of The Chipmunks?).

### Winsome tale

The film confronts animal death (both by other animals and at human hands) and young or especially sensitive children may find parts of it unsettling: one child cried out in panic for the little pig when he thought Babe would be shot. But *Babe* also provides an opportunity to answer children's questions about such things. In the end, it's a winsome tale, well told.

# This fantasy-allegory serves as a media critique for kids

## Returning Light to the Wind

By Ron DeBoer, Waterloo, Ont.: Windmill Press, 1995. ISBN 0-9698855-0-4. 171 pp., \$7.99. Reviewed by Marian Van Til

*Returning Light to the Wind* is the first in what is intended to be the author's "Lightbringer" trilogy. If the second and third books are like the first, they will entertain older elementary school-aged children while getting them to think critically about various aspects of the mass media's grip on our society. *Returning Light to the Wind* is a fantasy-allegory.

When Sarah's brother Dillon disappears into the television set, Sarah knows they've got a problem.

Dillon, being a kid who un-

critically accepts the messages TV sends him, is snatched by the creepy Rollad Taroproc. The boy will serve the villain's purposes by becoming King of the TV lands he controlled. (Do you see a not-so-veiled allusion to corporate dollars in the villain's name?)

Sarah is much more astute. Perhaps that's why she is destined to be the "Lightbringer" to all those who live under Rollad Taroproc's seductive spell.

### Exciting story ends by fizzling away

Author Ron DeBoer, a graduate of Dordt College and Waterloo University, is, in his "other life," a teacher (media studies and English). He's a good writer: he creates mysterious characters, intriguing settings and several exciting story lines. He then weaves

them together in a way that will not only keep kids turning the pages, but get them to think about the role of television in their lives and the morality (or amorality) of the world behind it.

It's nice, too, to see a competent, smart, self-assured girl as the protagonist (though she doesn't necessarily think she's up to the task she's been given). DeBoer has daughters and it shows.

This book's only real drawback is its ending, which is quite disappointing. DeBoer does a fine job of leading us toward the climax, which we have every right to expect will be exciting. The climax, instead, rather fizzles. It feels as if DeBoer couldn't think of an ending that would match everything that led up to it, and he just thought up something to

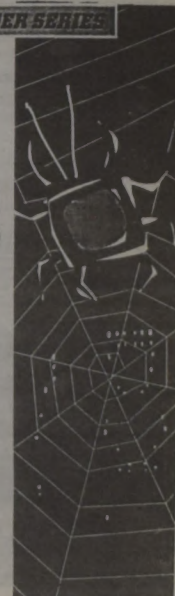
meet a deadline.

Even so, until the end, the book is a lot of fun, and it is the only Christian critique I know of in the form of a novel, aimed at elementary school children. That's why I'll look forward to the other books in the series: *Racing Through The Times* will take on the newspaper industry; *Caught in the Net* examines the Internet.

### LIGHTBRINGER SERIES

## Returning Light to the Wind

When Sarah journeys into the world of television to save her brother, she discovers she is the long awaited Lightbringer.



## Church

# Vancouver Sonfest is losing its shine

CC Staff

CHILLIWACK, B.C. — This year, the Vancouver-area Sonfest Christian festival attracted "just shy of 20,000 for [its] three days," said media spokesperson Julaine Albrecht. But that figure is down some 10,000 from last year and may not be enough to ensure that the annual festival will have a future. The financial shortfall was roughly \$100,000, a substantial part of the total budget of \$450,000.

"Abbotsford pastor Dave Currie made an emotional appeal for donations on Saturday night after the Newsboys wrapped up the show," writes correspondent James Kwantes. "Currie asked people to be generous even though most had paid a lot...to attend (adult gate prices were \$40 a day and \$90 for three days). About \$27,000 was



Hokus Pick starts singing and the crowd begins to gather.

raised in the offering that followed."

Two possible reasons are cited for dwindling attendance: Chilliwack is a half-hour east of

Abbotsford and too far from the main population base of Vancouver; many families can't afford to attend.



Newsboys autograph a fan's T-shirt.

## Largest prayer meeting for 100 strategic cities of the world

Dan Wooding

VIRGINIA BEACH, Virg. — What is expected to be the largest prayer meeting in history has been announced for October 1995, when up to 30 million Christians from around the world will be praying for the evangelization of 100 key cities in what is called the "10-40 Window."

The project, which is part of the United Prayer Track of the

AD 2000 & Beyond Movement and called "Praying through the window (10-40) II," will bring together believers from all over the world in a massive focused 31-day prayer meeting. The top 50 per cent of the world's least evangelized cities are located in this window that extends from West Africa across Asia, between 10 degrees north to 40 degrees north of the equator.

"This united effort will be a

strategic step in the church's final offensive as God summons his global forces for completing the task of world evangelization," stated Dick Eastman, international president for Every Home for Christ, based in Colorado Springs, Colo.

The first effort to pray for the 64 countries in the "10-40 Window" took place in October 1993, when 20 million Christians from all over the world in-

terceded for the evangelization of this neglected part of the world.

"This is the area where over 2 1/2 billion people live who are, in the definition of Christian evangelism, the least-reached people," explained Michael Little, chairperson of the project, and also the president of the Christian Broadcasting Network of Virginia Beach, Virginia. "The '10-40 Window' is significant because if a person is born in that window today, he or she probably would not in his or her lifetime discover who Jesus Christ is."

Little continues, "Some of the religiously significant cities, like Jerusalem, are sacred to Muslims, Jews and Christians, while Medina, Saudi Arabia, is

a holy city to Islam and others. So for this reason we have compiled a list of the gateway cities because these are the cities that are most important for us to penetrate with the truth of God's love and the person of Jesus."

Little revealed that there are two types of people who will be involved in the massive project. "There will be prayer 'journeymen' who will actually go to the gateway cities, hundreds of them, and they will walk in each of them for about a week at a time, praying as they walk. The larger effort will be the millions of people who will be working off a prayer calendar for the 31 days of the month, praying for three or four of the 100 cities each day.

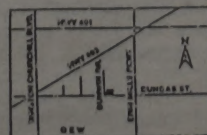
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## Church

# Egyptian court delays hearing for 'apostate' prof

Case considered watershed for religious freedom

CAIRO, Egypt (NNI) — An Egyptian court has delayed until Sept. 14 a hearing in the controversial case of Cairo University Professor Nasr Hamid Abu Zeid, who is being accused of apostasy, a crime punishable by death under Islamic law.

Many observers consider Abu Zeid's case a watershed for religious freedom in Egypt.

On June 14, an Egyptian court sided with Islamist prosecutors who said Abu Zeid should be forcibly separated from his wife on the grounds that he was an apostate from Islam. Under Koranic law, a Muslim woman cannot be married to an apostate from Islam.

Observers assert that the Abu Zeid case highlights the escalating influence of Islamists who want to implement Sharia (Islamic law) through the Egyptian court system.

## Death threat

An earlier hearing to block the judgment broke down when Islamic prosecutors allegedly issued verbal death threats against Abu Zeid's defense attorneys in court. The defense team, including prominent Christian lawyer Morris Sadek, told NNI they walked out of the courtroom when prosecutor Mohammed Abdu Samad allegedly told Sadek: "I will kill you by bullet, you Christian pagan."

Some Egyptians fear the verdict against Abu Zeid will set a precedent for future persecution by Islamists.

In response, a number of concerned Egyptian scholars and activists mobilized and in June

formed the Committee for the Defense of Freedom of Thought and Expression. Various human and women's rights groups in Egypt, as well as individual scholars, artists, writers and students, are supporting the newly-formed organization.

A key goal of the group is to pass legislation which prevents use of the *dawa al-hisba*, a controversial legal principle that allows any Muslim to take legal action to defend Islam or to protect Islamic society.

## Too liberal

Shukrallah said the Islamists persecuting Abu Zeid for his liberal interpretations of the Koran, represented a new, perhaps even more dangerous type of Islamic fundamentalist.

"They call themselves 'moderates.' The extremists use guns, while the moderates use the court and all the institutions of civil society," she said. "They are infiltrating it, using it, turning it to their own ends and implementing what they perceive to be Islamic law through these institutions."

Shukrallah also condemned the secular Egyptian government's response: "The government has come down on people who attack in a violent manner, but has left the so-called moderates quite free to say and do whatever they want."

The committee's stated objective is not to curtail Islamist activities, but to allow for more democracy within Egyptian society, so that "alternative voices may have the same type of freedom to express themselves."

## Oldest Old Testament returns to Israel

TEL AVIV, Israel (EP) — Pages from the world's oldest known Old Testament in book form have been brought to Israel by Syrian Jewish immigrants. The Aleppo Codex, written in Tiberias some 1,000 years ago, was the first known Old Testament put into book form rather than scrolls, according to scholars. It is considered the most authoritative and grammatically perfect Old Testament in existence. Ap-

proximately two-thirds of the book — 295 pages — were smuggled to Syria in the 1950s, and Syrian Jewish immigrants have now brought the missing pages to Israel one page at a time, according to an unattributed report published in the *Yediot Ahronot*. The missing pages are considered significant to many scholars, who claim that current editions of the Jewish Bible still contain errors.

# One body

"There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. 4:4-6).

Last Sunday we received two new affiliate members into our congregation. In the Presbyterian Church (U.S.A.) affiliate membership is a special category of membership. It was originally designed for students who are studying away from home and who want to maintain their membership in their home congregation while at the same time making some sort of commitment to the congregation with which they worship every week. So an affiliate member is someone who already holds full membership in some other Christian church but who worships regularly with us, is active in our ministry, and wants to affirm a connection to this congregation. Affiliate members do not have the right to vote or hold office, but in all other respects they're treated as part of the family.

What made this particular reception of new members remarkable was that the new affiliate members aren't Presbyterian college students with home congregations in some other part of the country. Rather, they're a Roman Catholic couple who are very active in their local parish. Frank is president of the parish council and Pat often leads the singing during early Sunday morning mass. They send their children to a Catholic school and attend St. Catherine of Siena Roman Catholic Church, only three blocks from First Presbyterian. Both Frank and Pat have been Catholics all their lives and have no desire to leave the church in which they were raised.

## Different facets

At the same time, they find many things about Protestant evangelicalism refreshing. So they also worship with us. They are active in our drama program and send their children to our summer arts camp. They know where the coffee is kept in the kitchen and feel free to set a pot without asking. They know where the vacuum cleaner is kept in the electrical room and feel obligated to fetch it and clean up after an evening's entertainment, rather than going home the way visitors do. They feel like they belong, both at St. Catherine's and here.

For the past few months we've been discussing the implications of that feeling. We have spent some time discussing Presbyterian doctrine and history. Frank and Pat joined a Bible study led by one of our elders. They met with representatives of different committees to hear about the congregation's ministry. They were examined by our board of elders. Finally, this past Sunday they stood before the congregation and affirmed that Jesus Christ is their Lord and Savior, that they love and trust him, that they desire to be his disciples, and that they will be faithful members of this congregation.

## Real commitment brings unity

They already are. C.S. Lewis once observed that committed members of different Christian denominations have more in common with one another than they do with the lukewarm members of their own communion. After affirming the unity of the Body of Christ in Ephesians 4, Paul goes on to describe that unity using the image of one tree which has different branches, all growing toward the same light. The further we've grown toward that light, the more likely we are to brush against or even become intertwined with another branch which is growing in the same direction. Surely there are few of my Christian brothers and sisters with whom I feel such a sense of kinship as with this devout Catholic couple.

After answering the questions for new members, Pat asked to say a few words. "Some people have asked me," she said, "what it's like to be part of two churches. It reminds me of what my mother used to say when people asked how she could love all six of her children equally. She would say that the coming of a new child didn't require her to divide her love into one more piece but that it multiplied the love she had to offer, so that with six children she had six times the capacity to love that she had had with only one. Joining two churches is like that. We're not dividing our love between you. We're having our love multiplied." Through having them join us, our love is being multiplied as well.

Laura Smit is just beginning a leave of absence from First Presbyterian Church, Clayton, N.J. She will be working on a doctoral degree and is currently living in Grand Rapids, Mich.

Laura Smit

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## Feature

# A visit to the Kehlsteinhaus:

## Hitler's Alpine teahouse

**James Kwantes**

It was early August 1994 and I was a few weeks away from the end of my European vacation. After an exhaustive bus and elevator ride I found myself perched on a 6,015-foot mountain peak in southern Germany, overlooking the Austrian alps. The view was panoramic and the setting far more spectacular than any I had seen in my home province of British Columbia. Sloping mountains loomed over alpine cottages and winding streams. I inhaled deeply as I reflected on the beauty of this part of God's creation. This must be something like the Garden of Eden before the Fall, I thought.

Enter the Snake. For perched on the peak of the majestic Kehlstein, 3,000 feet above the village of Obersalzberg, sits what was the stone teahouse of one of history's most destructive men. The "Kehlsteinhaus" was Adolf Hitler's alpine fortress, built for him as a 50th birthday present by fellow Nazi Martin Bormann. Today, it is a restaurant, historic site, and one of Germany's few reminders of the Nazi era.

Why did I visit this remnant of the evil Nazi empire? My



James Kwantes on Mount Kehlstein

Dutch ancestry has provided me with firsthand accounts of the nightmare of the Nazi reign of terror. Many of my relatives served in the Dutch resistance, and my grandparents hid a Jewish girl in their home during the war.

And I studied history in university. Like it or not, the Nazi era is an important part of 20th century Germany's (and the world's) history. Now I had the chance to witness a part of it first-hand. Here was one piece of the puzzle that still existed.

I was first told about the house by a member of my church, who upon hearing of my European travel plans recommended a visit to the Eagle's Nest. She had a picture-filled book about the place. It explained the history of the house and showed the spectacular views there. I made a mental note to visit if I were in that part of Europe.

About five months later I was crossing the border from Austria into Germany and making the trip to the Kehlsteinhaus. As I walked from the train station to the tourist information centre in the picturesque town of Berchtesgaden, I noticed a theatre advertising a Steven Spielberg movie. The movie was not *Schindler's List*; nevertheless, the irony was not lost on me. I wondered if it was lost on the people who call Berchtesgaden home.

### Seeing an irony

What must it be like to live in the shadow of the Eagle's Nest? I looked around, but all I saw were ordinary people: old men with canes shuffling along the sidewalk, women with young children in tow; middle-aged men driving their cars to work. One could be greeted with the same sight almost anywhere in Europe or North America.

I joined a load of tourists on a bus that took us from Berchtesgaden to Obersalzberg. At Obersalzberg we disembarked and clambered onto a bus specially designed to handle the steep rise and sharp corners of the road.

Construction of the road and the mountaintop house had begun on Aug. 23, 1937. Bormann set the completion date for Oct. 1, 1938 — a seemingly impossible year and one month later. To get the house ready on schedule, thousands of workers slaved night and day in weather conditions ranging from rain to snow to howling wind. We were given a running commentary on what a remarkable engineering feat the construction of the road and teahouse was.

But there was no mention of the hundreds of workers who died working on the treacherous stretches of road, often in terrible weather conditions. I found out about them from two



The Kehlsteinhaus

English girls working at a shop inside the house. This Nazi dream house had taken a terrible human toll.

I felt goose bumps as I walked through the house. I was surrounded by happy diners, many of them Germans — their fare: wienerschnitzel and sauerkraut, washed down with Bavarian lager. Today, a toast to the wonderful view and good food. Fifty years ago, perhaps a toast to conquered countries and the superiority of German culture. Today, a discussion of politics, maybe a complaint or two about the high numbers of foreigners flooding into a unified Germany. Fifty years ago, complaints about the Jews, perhaps discussions of how they could best be "dealt with."

### Hanging questions

The ponderings of a paranoid Canadian who's watched a few too many movies in which Germans were the villains? Or a hint of the chilling normality of the country that gave rise to Adolf Hitler? These questions hung in my mind and beckoned like the fresh mosquito bite that invites the scratch but worsens when the fingernails are pulled across the skin.

I gazed out the panoramic windows of the house at the cottages and farms of Obersalzberg below. Hitler had personally re-designed the village so that it better accorded with what he wanted to see when he

looked down over his kingdom. Houses had been razed, others built, and families which had inhabited the village for centuries moved, all at Hitler's command. A grave injustice, but minor compared to the fate that awaited Europe's Jews in the 1940s.

Glasses clinked and laughter was heard above the low ebb of conversation.

The day was cloudy, and the threat of rain loomed as I made my way back outside. Behind the house was a hill bordered by jagged rock formations. I scrambled across the rocks and found a small platform, about two by three metres, on which to eat my lunch. Below me was a sheer drop of at least 70 metres on three sides. Ahead, a glorious view of Salzburg, Austria, nestled in the sloping meadows and towering peaks of the Alps.

I sat down, took off my maple leaf-adorned backpack and pulled out my lunch. Beside me, dainty flowers and patches of grass that had fought their way through the rocks blew in the brisk breeze. Thoughts of that past time flooded my mind as I sat eating my sandwiches.

I discovered a new-found appreciation for the sacrifice my grandparents, Jacob and Klasiensia Hamstra, had made in hiding "their" Jewish girl. They didn't save hundreds of Jews, like Oskar Schindler did. But to a Jewish girl named Flora Hein-

rich, their deed was monumental. She lived to become a woman, a mother and eventually a grandmother, but it wasn't their achievement as much as it was God's victory. For it was God working his will who had shielded my grandparents' "daughter" from the hands of those who wanted to kill her.

### God in control

If only one could enjoy the view and atmosphere without thinking about the flip side of the equation. How could an advanced, civilized nation of "good people" have spawned the evil of the Holocaust? And how could an awesome God have allowed the slaughter of innocents to march on for years?

Sitting on that ledge, I pulled out a small Gideon Bible from my backpack. I hadn't read it much in my travels, but that day I would.

*As for man, his days are like grass,  
he flourishes like a flower of the field;  
the wind blows over it and it is gone,  
and its place remembers it no more.  
But from everlasting to everlasting  
the Lord's love is with those who fear him,  
and his righteousness with their children's children —  
with those who keep his covenant  
and remember to obey his precepts.  
The Lord has established his throne in heaven,  
and his kingdom rules over all.*

Psalm 103 didn't answer all the questions crowding my mind. But it did provide a comforting reminder of who is in control, and who will be long after my years on this earth have come and gone. And it provided a lasting ode to a magnificent creation that has been despoiled by humankind since Day One.

James Kwantes is a journalism student and CC regional reporter who lives in Abbotsford, B.C.

## Feature

# After 50 years, victims of Japanese oppression remember

On August 15, 1945, the Japanese imperial army surrendered to the Allied forces in Southeast Asia, thereby finally ending World War II. Two days later, a ceremony took place in Jakarta, Indonesia. Two Indonesian independence leaders, Soekarno and Hatta, declared that the people of the Indonesian archipelago were throwing off the yoke of Dutch imperialism and colonialism. The next day, on August 18, Soekarno and Hatta were respectively nominated as president and vice-president of an independent Indonesia.

The author, Hank Verhoeff, writes about the Japanese and Indonesian camps which killed and traumatized thousands of Dutch patriots living in Indonesia.

## Hank Verhoeff

When Queen Beatrix visited Emperor Akihito this year, she said the following: "Many of my compatriots did not survive the war. Those who did come back remain marked by their memories. Therefore, an end to their suffering has not yet come."

Who are those suffering people of whom Queen Beatrix was speaking? They are the "camp children" — Dutch children who were imprisoned and traumatized by the Japanese during the three and a half years of their occupation of Indonesia. These children were drilled and told to stand quietly for hours during roll calls twice a day. They learned to suppress their feelings; they became "followers," always ready to help other people but never able to help themselves. Later on in life they became the big losers when it came to identity crises.

During the Indonesian Independence wars, also called the Bersiap time (Bersiap means "I attack"), which lasted from 1945-49, another estimated 15,000 children, with their mothers, lived in camps established in Java by the regular Indonesian army. It is generally felt that the Bersiap time was even more traumatic for East-Indian Dutch children than the camp time under the Japanese, because these children lived in constant fear of attacks by guerilla fighters. Guerilla fighters slaughtered an estimated 10,000 people.

As early as 1946, two Dutch pediatricians, de Haas and Posthuma, connected a specific behavior pattern of camp children to the conditions in Japanese camps. But it wasn't until 1970 that Dr. J. Bastiaans' observations and analysis led to the treatment of "concentration camp syndrome." His work in-

troduced a light at the end of the tunnel of gloom and depression caused by barbaric oppression and genocide.

Why did it take that long? One of the reasons was the mechanism of collective denial and suppression of war experiences. Surprisingly enough, that occurred among those who suffered little as well as those who suffered much from the oppression of war. Christian Reformed author Hugh Cook evokes an emotional affinity with the tragic "caging" of a victim of this "conspiracy of silence" in his novel *The Homecoming Man*.

## A catalyst experience

A landmark event in the awakening of the East-Indian war trauma issue was the visit of Emperor Hirohito to the Netherlands in 1971. Psychotherapist M. Bekkering-Merens wrote that "a protest against Hirohito was completely ignored.... The despair and despondency of these people were not noticed; then the first ones started to break down." The confrontation with the symbol of Japanese oppression proved too much and started the eruption of an inner pool of suppressed feelings. A similar thing



Women and children in a prison camp in Indonesia.

happened to a camp child I know when a Nippon flag was carried at the head of the Japanese team at the Winter Olympics in 1972.

In the early '70s the number of cases of depression of camp children and other war trauma victims was growing. They were suffering from depression, feelings of loneliness, sadness, anger, fatigue, nightmares and suicidal thoughts.

## Public recognition

In the Netherlands these developments culminated in a 1973 law which provided supplementary grants to victims of persecution. In the same year, Centrum 45 started the treatment of members of the resistance (or their children) and Jewish war children. At first "camp children" were only a minority, but after 1979 they became the largest group by far, their average age was then 54. Dr. Bastiaans has been heading a group of psychiatrists at this centre for 15 years.

H. Keilson pointed out in his study "Sequential Traumatization of Children" that children who experienced an unfavorable reception after the war were far more traumatized than those who were warmly received. He also discovered that the effects of traumatization differ between age groups in children.

Psychotherapist P.G. Bekkering and sociologist M. Bekkering-Merens, both former camp children, confirm Keilson's findings.

For the oldest group (born between 1927-33) they describe the following symptoms:

- inordinate tiredness
- feelings of loneliness, isolation
- unexpressed mourning, sorrow



A demonstration in front of Japan's embassy in The Hague, 50 years after the recapture of Balikpapan (Kalimantan)

and anger

- disturbed sleep patterns with nightmares
- suicidal thoughts.

For the middle group (1933-38) they indicate:

- a lack of self image
- feelings of powerlessness.

And for the youngest group (1939-42):

- emotional instability
- inhibited and covert, sometimes explosive aggression
- paranoia
- lack of self concept, possible character neurosis
- nightmares.

The Bekkerings have established a diagnosis of an internment camp child. A physician should know the answers to three questions:

- Where were you born?
- When were you born?
- Where were you during or immediately after the war?

## Available options

The insights of the Bekkerings have had a great impact on the recognition of the image of

war children in the Dutch community

It may very well be that some of you readers have been camp children. Consider your options of getting help from a recommended therapist or join a support group (Kongst) in your area. For information you may write to: The August 15 Foundation, attention: Mrs. Miriam van Veen-Zwaan, 15774 Mc Beth Rd., White Rock, B.C., V4A 5X1 (Tel.: (604) 536-4857; or write ICODO Foundation, Maliebaan 83, 3581 CG, Utrecht, the Netherlands. You can also contact your nearest Dutch consulate or consider receiving "Kawatberichten," by writing: KJBB, Postbus 23004, 1100 DM, Amsterdam, the Netherlands.

Hank Verhoeff's wife, Wilhelmina, was a camp child in Indonesia and has undergone extensive therapy in the Netherlands for the past two and a half years. The Verhoeffs are still in the Netherlands but will return to their home in Calgary in November, after a trip to Indonesia in October.

## Feature

# A Valentine's card from heaven

Dan Wooding

Cliff Barrows could never have imagined that Billie, his lovely wife who succumbed to cancer in December, could have sent him a "Valentine's card from heaven" — but this February she did just that!

The shock for Billy Graham's long-time choir leader and host of the popular, weekly "Hour of Decision" radio show came while he was in deep grief for his wife of 49 years.

"I was in the Sacramento, Calif., area on Feb. 14, to put my voice on a television program being produced there," Cliff, 72, said as he spoke in San Juan, Puerto Rico, during Billy Graham's "Global Mission."

"I was not looking forward to Valentine's Day. I had stopped at the little counter at the Chicago Airport where a lady was selling little hearts, and I asked her, 'Can I send one of these to heaven?' She looked strangely at me, and I smiled and said, 'Don't you worry. I know how to get there.'"

When he arrived in Sacramento, feeling very heavy at heart, Cliff checked into his hotel and found a letter there from his daughter Betty Ruth. "Enclosed was a Valentine's card from my Billie, who had picked it out before she died," he recalled. "She couldn't write it so she had Betty Ruth write it out, but it was an expression of her love to me, even though she had gone to be with her Lord. It kind of blew me out of the saddle for a while," said Cliff.

"When I read it, I looked up to the heavens and said, 'Well Father, you give my love back to her as well.' That was the only response that I could give Him. I had walked for nearly 50 years with a woman who loved the Lord dearly, and we had loved him together! He gave us a love for each other that surpassed anything that either one of us had hoped for."

## First meeting

Cliff Barrows met his wife Billie, while they were both students at Bob Jones College (now called Bob Jones University) in Cleveland, Tenn., in 1943. "She came as a freshman and I was a junior," he said. "We were married in 1945, one year after I graduated, but she had one more year at school, and the only reason her daddy let us get married was on the



Cliff and Billie Barrows at home.

condition that she finish college and get her degree, which she did."

Barrows recalls that while they were on their honeymoon, they met an up-and-coming evangelist called Billy Graham. "That was a wonderful experience," he enthused. "Of course, looking back now we can see how God's divine hand and providence was directing us even in those very early days."

"We had gone to Ashville, N.C., with some friends and one of them asked if we would like to go to a youth rally at a Bible conference where a young evangelist named Billy Graham was going to preach. I had heard him one time before when I was an assistant minister of a church in St. Paul, Minn., a couple of years earlier."

"When we got to the conference the director came up to us and said, 'We have a problem. Our song leader has taken ill and has had to go home and we don't have anyone to take his place.' This resulted in

Cliff leading the singing and his wife Billie playing the piano.

I wondered what Billy Graham was like in those early days. "He had all the youthful enthusiasm, the directness, openness and clarity of his message," said Cliff. "His rural upbringing and godly heritage was all reflected (to me, at least) in his friendliness. He never met a stranger back in those days. I came from a similar type of background, and my wife had as well."

Cliff continued: "Our hearts were knit together in a very unusual way back in those early days, not knowing, of course, what God had in store for us. I had been travelling with another evangelist before I met Billy Graham, and then I met [Bill] and we began to be in ministry together with Youth For Christ. I knew that God's hand was on him in a most unusual way."

## Pioneering days

In those pioneering days, Cliff and Billie sang duets

together during Billy Graham's meetings, and they even travelled to England with him in 1946. "There were just three of us on that trip and those were the most formative years of our lives," Cliff played the trombone and Billie accompanied him as they criss-crossed post-war England.

"When Bonnie, our first child, came along, we were still able to travel as a family, but when the second child came, Billie felt she needed to stay at home to help raise the children as I continued with Bill. I still call Mr. Graham, Bill, because of the confusion with Billie."

It was then that Cliff began to form huge volunteer choirs for Billy Graham's meetings and later crusades. This would often entail him being away from home for up to 75 per cent of the year. "I think God used the first five years of us working together to prepare Billie's heart for the future years of separation," said Cliff. "God did this in several ways, includ-

ing giving her a love for the work that she had seen at first-hand by travelling with us for the first five years and seeing the burden of Bill's and my heart for evangelization. She never resented my going after that."

"That was most important because it is very difficult for a wife to stay home after she has been travelling and involved in such an active way. But her love for the family — the children, me, the work and for the Lord — gave her a heart to let go, but a willingness to still be a part of it through her consistent life."

## The big 'C'

The first time that the big "C" — cancer — came into Billie Barrow's life was in 1985, when she had a mastectomy. "It was a very small tumor and they thought they had got it all," Cliff told me. "Back in those days, it wasn't customary to follow up with radiation."

Then Cliff was found to have an acoustic neuroma behind his right ear. "My ears were popping as if a speaker baffle was going," he recalled. "It developed during Amsterdam '86, our Billy Graham Evangelistic Association Congress for Itinerant Evangelists. 'Obviously that 'kernel' had been growing for some time behind my ear. So they did some preliminary tests there, and then back in the States it was found that the tumor had become quite large."

So in August of 1986, he had major surgery to remove it, which took the hearing from his right ear and left a slight pull on the right side of his face. There were then four healthy years for both of them; and then Billie, became desperately ill again.

## 'Shotgun blasts'

"Billie's cancer metastasized to her liver like a shotgun blast and was discovered on Jan. 16, 1991," he remembered. "It was the night of Desert Storm when she was diagnosed and I was in Scotland when I got the news. It was a blow, of course, but she had had pain in her back for a couple of months before."

"I was suspicious that there was something drastically wrong because she normally had a strong constitution, had a good heart and her vital signs were always good. The doctor

at the time gave her only 18 months to live, but the Lord gave us four years. They were wonderful years. I wouldn't take anything from the experience God brought us through and knit our hearts together in a way we never dreamed would be possible."

Fighting back the tears, Cliff said, "God was gracious to us and though it was a very difficult time, her attitude and spirit was just unbelievable. Well, it was believable because of the presence of the Lord, but it was unbelievable to the people who didn't know where that strength came from. She was a marvellous witness for Christ. Everybody at the clinic where she was being treated loved her."

During her last few months on earth, Billy became a living testimony to all around about the love of God, says Cliff. "We found mutual encouragement in the Word of God," he recalled. "We read it together, we memorized it together and we

sang hymns together, even learning some new hymns. We both knew that the strength that we needed was going to come from our precious Lord. He was applying the comfort of His Word to us."

### Walk and talk

"We did a lot of it on our walks. I would encourage husbands and wives to walk together. Our walks were some of our favorite times of the day, when she was able to do it, and back in the earlier days she could. The cancer progressed faster at times and then slower at others. In the last four months, our walking dwindled, so instead we had our fellowship in our master bedroom."

"We had a hospital bed in the bedroom and one out on the sun porch. We would study the Scriptures and sing out the hymns together daily. We had our devotions together morning and night, but our walking periods of praying out loud, singing out loud and quoting

Scripture out loud were done usually on our walks in the garden or on the road."

"We made a mutual decision that I would be with the crusades as long as I could, but when it came time that she was not able to get around and she needed a caregiver, that I was going to be with her all of the time. And, of course, I had great encouragement from Mr. Graham and Ruth. They knew of my heart and our love and knew of our desire."

"As her illness progressed, particularly in the last 18 months, she was very low on three or four occasions when the doctors didn't expect her to live even the rest of the week. One of them was during the Cleveland Crusade, so I chose not to go."

Cliff said that the doctor told him to call the children home to say goodbye to their mother. "I can still see her as she said, 'Is Buddy coming home?' Is Bonnie coming?" Only one of them lived close to us. The rest lived

quite a ways away. The five of them — Bonnie, Bob, Betty Ruth, Buddy and Bill — along with some of our 15 grandchildren, came home five different times. Billie would rally and said at the second gathering, "I should die every weekend so these kids will get home and I'll get a chance to see them." She had a wonderful sense of humor."

"Hers was not an easy passing. My Billie was in much pain. She eventually went into a coma and would once in a while drift out just a little bit to mumble things, but her face would grimace in pain and I gave her most of the morphine shots that she had. Then, eventually, I could no longer give her morphine shots because she was skin and bone, so then I gave her the morphine through an eyedropper under her tongue."

"I did that up until an hour or so before she passed away. We are always told that the hearing is the last to go, and it remains and they can hear what is going on. So all our children met in the bedroom and we prayed and sang and talked and shared the happy times so that Billie could hear what we were saying."

"She was not able to respond, but we continued and I even played her favorite hymns for her on my harmonica. We felt the Lord's presence in that room. As she came to her last

moments, her breathing got slower and slower toward the evening and we watched her go. We sang her into the presence of the Lord and we prayed and thanked God for her."

"It was a marvellous experience when that moment passed and we saw her face change. She didn't have much color in her face up until then, but she began to take on a beautiful shade, almost a translucent quality. Her hands which had dark brown spots almost all over them, turned a transparent state like alabaster and those spots disappeared. They became almost translucent."

"My daughter, Bonnie, when she sent me a Valentine's card, said, 'Dad, may this Easter bring you great joy in this reality that Mom lives. Did you remember Mom's hands when she died? They were beautiful. White like marble. Full and unblemished like the hands of a young woman.'"

"I have thought about it. Did God show us for a moment what the resurrected body would be like? A peek into this other land?"

*Dean Whistler is an award-winning British journalist now living in Southern California. He is the founder and international director of ASSIST (Aid to Special Interest in Strategic Times) and is also the author of 28 books.*

## FROM COAST TO COAST

### ENGLISH RADIO:

#### BRITISH COLUMBIA

DUNCAN-CKAY	10am	1500
Burns Lake-CFLD	9:15am	1400
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Osoyoos-CJOF	8:00am	1490
Penikese-CKOR	8:00am	800
Port Alberni-CJAV	7:00pm	1240
Prince George-CKRX	7:00am	94.3
Princeton-CHOR	8:00am	1400
Smithers-CFVB	9:15am	1230
Summerland-CHOR	8:00am	1450
Vancouver-CJVB	7:00am	1470
Vancouver-1fm	7:00am	103.3
Vernon-CJVB	9:30pm	940

#### ALBERTA

Brooks-CKAR	8:00am	1340
Edson-CJYR	10:00am	970
Fl. McMurray-CKOK	8:30am	1230
High River-CHRB	6:30am	1280
St. Albert-CHMG	8:00am	1200

#### SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	1190

#### MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

#### ONTARIO

Atikokan-CFAK	9:30am	1240
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Burlington-CING (fm)	8:00am	107.9
Chatham-CFBO	6:00am	630
Fort Frances-CKOB	9:30am	640
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-WLKC	7:30 a.m.	100.7
Newmarket-CKPX	9:00am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	350
St. Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	8:30am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

#### NEW BRUNSWICK

Newcastle-CFAN	9:00am	790
Saint John-CHS	9:30am	700

#### PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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#### QUEBEC

Montreal-CFQR (fm)	7:30am	92.5
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#### NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

### FRENCH RADIO:

#### Perspectives Réformées

#### ONTARIO

Cornwall-CFXX	9:30am	1170
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# Black and white

Bert Hielema

A few weeks ago some 70,000 black people, and I and perhaps another dozen whites, attended a football (soccer) match between the national teams of Malawi and Cameroon in the Kamuzu stadium in Blantyre, Malawi. My wife and I were guests of our youngest son who is a lawyer there with the Central Africa Presbyterian Church. During the three weeks we spent in that country, the trial of the former president-dictator, Hastings Kamuzu Banda started, but was suspended before we had a chance to watch the proceedings in the Malawi High Court. We also saw elephants and crocodiles in the wild, and hippos grazed at nights between our tents during our stay in a game park. The only people on our safari were whites — even the guides — mostly from South Africa, where the schools had their annual four-week winter break. South of the equator mid-winter is in July, with very moderate temperatures and no insects.

## Blessings and woes

Malawi is blessed with beautiful scenery, friendly people and a good agricultural and aqua-cultural base. Lake Malawi separates the country from Mozambique and Tanzania

on the east. The lake is almost 600 km long and an average of 18 km wide. At one time rich in fish, it now suffers from the same malady as Newfoundland: overfishing. But no compensation or income assistance here.

The country has ample water but no irrigation, even though a good part suffers from drought, especially near the large water bodies. Almost 90 per cent of the population live off the land. With severe overpopulation — the number of people has tripled in the past 30 years — every square metre is cultivated, mostly with corn, but also with a variety of fruits and vegetables.

On the days we spent in Blantyre, a city with some 400,000 people, my wife and I walked to the local market, braving open sewer holes and left-hand traffic (drivers see pedestrians as pests to be eradicated). There we bargained for daily needs, choosing from a rich assortment of fresh garden produce. A dozen mandarins cost 60 cents Cdn and bananas grow in the wild everywhere.

People walk to wherever they must go. It is amazing to see them carrying large loads on their heads. My wife and I climbed Mount Chambe (a three-hour treacherous ascent) and were dumbfounded to see a

steady stream of young, and even old, men carrying heavy 18-foot-long 2 x 12 planks on their heads down the steep mountain path, balancing precariously from rock to rock on their bare feet. Their pay the equivalent of \$1 Cdn and they average two trips a day. I tried to lift one plank and was unable to.

Why, I have often wondered, is Africa at such an economic disadvantage compared to us? Why does a foreigner earn as much there as 30 Malawians? No wonder each house occupied by foreigners or middle-class Malawian needs a night watchman. Crime goes unchecked and people steal whatever they can get. Our son's watchman arrives promptly at sundown and leaves at sun-up, 365 days a year, and earns the better than average monthly wage of \$36 Cdn, or about 10 cents an hour.

## A triple burden

Africans have a triple burden to bear. During the past 200 years they've had to cope with the curse of slavery from both whites and Arabs. Slavery, for centuries, has disrupted the social fabric of the continent and since the mid-1800s, colonialism, first authoritarian and now economic, has scorned native culture and has superimposed a Western way of life not at all in sync with the indigenous civilization based on personal relationships and family ties.

A comparison with Eastern Europe fits, I think. Since WWII the Soviets have suppressed those nations and in the process, their inhabitants, too, lost initiative and personal drive. Imagine more than two centuries of this. Perhaps not typical, but nevertheless telling, was a comment by a white businessman who praised us North-Americans for practising "the only good Indian is a dead Indian." "We should have done

the same here," he said. "Too bad AIDS will not spread fast enough to wipe out all of them."

However, on his truck the man had a decal which said: "I support the Mulanje Mission Hospital," a maternity hospital run by the African Church. It is true, AIDS is the third problem. About 20 per cent are HIV positive. This, coupled with malnutrition, has caused TB to re-emerge. Being sick is a real strain on the family: hospitals don't provide meals, so there are cookhouses where relatives and friends cook on open fires for the patients. The same is the case in prisons: no connections, no meals.

The open fires require a lot of fuel, mostly wood. Kerosene is too expensive. When we were there the price went up by 30 per cent to \$1 Cdn per litre, or an average day's wage. Germany has given Malawi \$150 million Cdn for woodland preservation. Fat chance. With the higher fuel price even more Malawians are forced to go the extra mile — at night — to illegally cut down yet more trees to cook or heat.

The day I waited in line for that soccer game the queues were two hours long and the crowds orderly even when their national team was defeated 3-1. A real eye-opener was the arrival of the new president: if the first democratically elected president of Malawi is as successful in ruling the country as he is in self-promotion, there is hope for this region which calls itself the "paradise of Africa." The face of Bakili Muluzi appears on all postage stamps and now even on the new 200 Kwacha bill (about \$18 Cdn). Just imagine Jean Chretien or Bill Clinton doing this. But then democracy in Africa is more a cultivating of personality than meaningful citizen participation.

Economic

Housekeeping

Bert Hielema



More than half the population calls itself Christian. I got the impression that it is fashionable to be Protestant. The services we attended were in English, well-attended, and resembled the ones we are used to, except in length: two hours. There are no bulletins and all the news is announced, which takes an hour.

## Pre-conceived notion

Black and white. I think foreigners living in Malawi look at the native population too much in terms of black and white, and here I don't refer to skin color. To me it seems that they have too many pre-conceived notions about how the native Malawians should behave. Because the land has so many different fruits and vegetables which provide a year round diet, and with (at one time) ample fish and game available, Africans historically could live from day to day without a care for tomorrow. This is so unlike our Western way, conditioned as we are to store up for winter and make provisions for emergencies. Africans are simply different. They live the way they did (and we did) 200 years ago. They still rely on their extended family and neighborhood for support, a system now threatened by the loosening of family ties because of AIDS, and just too many people relying on a fixed land base.

I liked the people, their carefree life, their simplicity and joyful coping. In Africa matters are certainly not as black and white as they may seem.

Bert Hielema, who lives in Toronto, Ont., was invited to return to Malawi to use his professional skills as an accountant to evaluate the macro-economy of the Central Africa Presbyterian Church.



It is amazing to see, young, and even old, men carrying heavy 18-foot-long 2 x 12 planks on their heads down the steep mountain path.



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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p><b>NEWLYWEDS &amp; NEW PARENTS</b></p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p><i>Christian Courier</i> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	 <p>Congratulations to Renny de Vries on the occasion of her 80th birthday!</p> <p><b>DE VRIES:</b></p> <p><b>RENNY DE VRIES</b></p> <p>will celebrate her 80th birthday, D.V., on September 1, 1995, together with her loving husband, Jacob de Vries, and her children and grandchildren:</p> <p>Ann &amp; Joop Oudshoorn Bill &amp; Sylvia de Vries Klara &amp; Ralph Numan Jack &amp; Henny de Vries Dee &amp; Evert Langendoen Greta &amp; Jan Haanstra Eric &amp; Lynd de Vries Emmy &amp; Mike Perry Beppe to 28 grandchildren and six great-grandchildren.</p> <p>It is our prayer Mom that you will continue to experience God's unfailing love and care, as well as our love for you in the coming year. May His peace abide with you always.</p> <p>Address: 2 White St., Apt. 105, St. Catharines, ON L2N 1Z2</p>  <p><b>The VanderVeers celebrate</b></p> <p>With thankful hearts to God we hope to celebrate the birthdays of our father, grandfather and great-grandfather (Pake)</p> <p><b>JACOB VANDERVEER</b></p> <p>on Aug. 24, 1995, and our mother, grandmother and great-grandmother (Beppe)</p> <p><b>ANNA VANDERVEER-HEIDINGA</b></p> <p>on Sept. 19, 1995.</p> <p>We, their children, thank them for their love, friendship and example and pray that the Lord will continue to bless them as He has in the past.</p> <p>Congratulations from us all.</p> <p>Ed &amp; Hennie VanderVeer — Nepean Hennie &amp; Jim Visser — Brampton Ruth &amp; Marcel Dorey — Kincardine Sadie &amp; Hans Van Manen — Whitby Tim &amp; Melinda VanderVeer — Cornwall</p> <p>16 grandchildren and five great-grandchildren.</p> <p>Address: 303-202 Viewmount Dr., Nepean, ON K2E 7M5</p>	<p>The children of</p> <p><b>REV. PETER and MAY BROUWER (VENEMA)</b></p> <p>feel blessed that they were able to celebrate with their parents 40 years of marriage on Aug. 6, 1995.</p> <p>We thank God for all the years of love in our family, dedication to their work and Christian guidance to us their children. Mom and Dad we love you and may God bless you with many more years.</p> <p>Garret &amp; Wendy Sonya &amp; Ray Peter &amp; Joanne Tania &amp; Dave Fred &amp; Jacque Mike &amp; Marguerite Annette &amp; Vince</p> <p>and all their 19 grandchildren.</p> <p>Address: #12 7955 122nd St., Surrey, BC V3W 4T4</p>  <p>1955 September 23 1995</p> <p>With praise and thanksgiving to God, we announce the 40th wedding anniversary of our parents and grandparents</p> <p><b>WILLIAM and FLORA DENBOK (TIGCHELAAR)</b></p> <p>It is our prayer that the Lord may continue to bless and keep you both for each other and all of us.</p> <p>With love from your children and grandchildren:</p> <p>Will &amp; Sharon DenBok Adam, Hank, Matthew, Jessica Clarence DenBok Martine, Timothy, Helena Ann &amp; Arnold Jagt Aaron, Joanna, Sharon-Rose, Phillip, Victoria Helena &amp; John Leyenhorst Jonathan, Michelle, Kristina, Nicole</p> <p>Gerry DenBok Kathleen &amp; John Menonides Kendra, Krista, Kelshea, Jason</p> <p>All welcome to join us at an open house, Sept. 16, 1995, from 2-4 p.m., at Bethel Chr. Ref. Church, 716 Classic Drive, London, Ont.</p> <p>Address: 1842 Park Ave., London, ON N5W 2J8</p> <p>Groningen Halifax 1955 September 6 1995</p> <p>With thanks to God, we will celebrate the 40th wedding anniversary of our parents and grandparents</p> <p><b>SIMON and MARTHA KOUWENHOVEN</b></p> <p>Congratulations! We are so grateful for your love and guidance through the years. May God continue to bless you richly for many years to come.</p> <p>Love from</p> <p>Wendy &amp; Philip — Kentville, N.S. David, Manissa, Daniel, Alexander Joanne &amp; Glenn — Thunder Bay, Ont. Joshua, Amanda Franciska — Toronto, Ont.</p>	<p>Bodegraven Guelph 1955 August 31 1995</p> <p>"The Lord Himself goes before you and will be with you. He will never leave you nor forsake you" (Deut. 31:8A)</p> <p>Thanks be to God for giving us our parents</p> <p><b>ARIE and TEUNY NUGTEREN</b></p> <p>Happy 40th anniversary!</p> <p>Fred &amp; Wendy Nugteren Nanda &amp; John Zwart Art &amp; Lina Nugteren Astrid &amp; Al Hartholt Marja &amp; Mike Mol</p> <p>and your 17 grandchildren</p> <p>Address: 117 Forest St., Guelph, ON N1G 1J3</p> <p>Jarvis, Ont. Grimsby, Ont. 1965 August 28 1995</p> <p>Thirty years ago God brought together</p> <p><b>LOUIE and JANE REGNERUS (nee WESTERHUIS)</b></p> <p>Since then he has continued to bless them for which we, their children, celebrate together and thank our heavenly Father. We praise God for His enduring faithfulness and covenant love in our family which He has shown through our parents.</p> <p>Lloyd — Grimsby Marlene — London Roger &amp; Elma — Grimsby Marta</p> <p>Andrew &amp; Melinda — St. Catharines Cassandra, Andrew James</p> <p>Address: 18 Geddes Street, Grimsby, ON L3M 1J4</p>  <p>1955 July 23 1995</p> <p>It is with joy and thanksgiving that we celebrate the 40th anniversary of our parents and grandparents</p> <p><b>GERARD and NELL RINGNALDA (nee VERSEVELDT)</b></p> <p>as well as 40 years in parish and hospital ministry and retirement this October. Congratulations and best wishes, Dad and Mom, Opa and Oma!</p> <p>With love from your children and grandchildren:</p> <p>Jackie &amp; Evert VanWoudenberg — Toronto Gerret, Mariel, Nathan Gerda &amp; Jim Rooks — Ancaster Linnelle, Laura, Sarah, Elia Helen &amp; Ed VanBeilen — Ancaster Brenden, Aaron Wilma &amp; Rick Gutterer — Port Perry Jordan, Enc Ane &amp; Lisa Ringnalda — Willowdale</p> <p>To celebrate these two events, an open house will be held on Saturday, Sept. 16, 1995, from 2-5 p.m., in the Willowdale Chr. Ref. Church at 70 Hilda Avenue, Willowdale, Ont. Best wishes only</p> <p>Home address: 294 Bay St., Orillia, ON L3V 3X3</p>	<p>1945 September 5 1995</p> <p>With praise and thankfulness to God we are happy to announce the 50th anniversary of our loving and beloved parents and grandparents</p> <p><b>KLAAS and ANN TERPSTRA (nee DREXHAGE)</b></p> <p>Alberta &amp; Casey Bokse Tyler Tina &amp; John Richey Travis, Tom, Alyssa John &amp; Mary Terpstra Katie, Anna Nick &amp; Angela Terpstra Nigel, Christopher, Alison</p> <p>Open house on Saturday, September 9, from 2-4 p.m., at Hamilton District Christian High School, Glancaster Road, at Highway 53, Ancaster, Ont.</p> <p>Home address: 7 Tampa Court, Hamilton, ON L8P 2J2</p> <p><b>Obituaries</b></p> <p>"As the deer pants for streams of water, so my soul pants for you O God" (Ps. 42:1)</p> <p>On July 29, 1995, the Lord, in His wisdom, called home our dear wife, mother, grandmother and great-grandmother</p> <p><b>BOUKJE DEJONG</b></p> <p>in her 83rd year</p> <p>Dear wife of Sybren DeJong Dear mother and grandmother of: Rudy &amp; Jane DeJong — Chesterville Heather, Karlye, Samuel, Rebekah William &amp; Jayne DeJong — Chesterville</p> <p>Jennifer &amp; Lawrence, Lorraine &amp; Greg (Thomas, Rosalyn), Joanne &amp; Dale, Tina, Lisa</p> <p>Piebe &amp; Maryke DeJong — Chesterville</p> <p>Anskie, Sybren, Carl</p> <p>She is survived by two brothers, Tjerk and Aldert in the Netherlands, predeceased by one brother Doeke</p> <p>The funeral service took place on Aug. 1, 1995, at Williamsburg Chr. Ref. Church, Rev. George Rowaan officiating.</p> <p>Correspondence address: Piebe DeJong, R.R. #1, Chesterville, ON K0C 1H0</p> <p><b>The column of</b></p> <p><b>PETER and MARJA</b></p> <p>will be in next week...</p>
<p><b>Miscellaneous</b></p> <p><b>Celebrate</b></p> <p>with your friends, relatives and family on special occasions by sending a meaningful gift to help deliver the WORD.</p> <p>Provide us the name and address and a celebration card will be sent</p> <p><b>THE BIBLE LEAGUE</b> P.O. Box 5037, Burlington, ON L7R 3Y8 Tel.: (905) 319-9500</p>				

## Classifieds

Obituaries	Teachers	Job Opportunities	Job Opportunities	Job Opportunities
<p>"He who dwells in the shelter of the most High will rest in the shadow of the Almighty" (Ps 91:1)</p> <p>On Aug. 11, 1995, the Lord took into His eternal home our dearly beloved sister, sister-in-law and aunt</p> <p><b>JOUKJE HAVINGA</b></p> <p>at the age of 78 years.</p> <p>We will remember her as a loving person who was always ready to serve those around her.</p> <p>Annie &amp; Wim Bus — Langley, B.C.</p> <p>Pia &amp; Jake (Esther, Patnick, Ingrid)</p> <p>Come &amp; John Kamphof (Eric, Joel, Nathan), Bill</p> <p>Henk &amp; Sity Havinga — Leek, Gr., the Neth.</p> <p>Lucas &amp; Truus, Betty &amp; Mark (Sity, Gnette, Markus, Jaap, Jouke, Henk) Jouk &amp; Arina (Esther, Peter, Vera), Pia &amp; Herman, Anne Pier &amp; Rianne (Sanne)</p> <p>Correspondence address, Mr and Mrs. W. Bus, 20181 Grade Cres., Langley BC V3A 4J5</p>	<p><b>LANGLEY, B.C.</b></p> <p><b>Special Education Teacher</b></p> <p>60-70% position</p> <p><b>Langley Christian Middle &amp; High School</b></p> <p><b>21789-50th Avenue</b></p> <p><b>Langley, BC V3A 3T2</b></p> <p><b>Phone: (604) 533-0839</b></p> <p><b>Fax: (604) 533-7276</b></p> <p>The candidate must be qualified for working with students in grades 6-10. This position may expand to full-time by 1996-97. Direct inquiries to: Peter Van Huizen, Principal.</p>	<p><b>HORTICULTURAL SUPERVISOR</b></p> <p>Nursery wholesaler producing container grown evergreens, vines, perennials, and flowering shrubs has an opening for a <b>supervisor</b>. We are an aggressive, expanding nursery looking for person(s) who are energetic, self motivated, willing to learn and have some experience in agriculture/horticulture. Duties include shipping, nursery production, propagation, etc. Please send detailed resume to:</p> <p><b>Willowbrook Nurseries Inc.</b></p> <p><b>Att.: John Langendoen</b></p> <p><b>1000 Balfour St.</b></p> <p><b>Fenwick, ON L0S 1C0</b></p>	<div><h2>THE BIBLE LEAGUE</h2><p>invites applications for the following full-time positions:</p><h3>1. Area Director for S.W. Ontario</h3><p>Task is to contact churches and individuals to raise financial support for specific Bible distribution projects</p><p>Person should have Highschool/College education, good oral and written skills. Proven sales or fund raising experience is a definite asset.</p><h3>2. Banquet &amp; Special Gifts Co-ordinator</h3><p>Task is to plan banquets and call individuals for specific project sponsorships.</p><p>Person will be based in Burlington, Ont., and must have Highschool/College education, Good organizational abilities and sales or fund raising experience is a real asset.</p><p>Please send resume to (indicate for which position):</p><p>Attn.: Rev. John G. Klomps, Executive Director</p><p><b>The Bible League of Canada</b></p><p><b>P.O. Box 5037, Burlington, ON L7R 3Y8</b></p><p><b>Tel.: (905) 319-9500 or Fax: (905) 319-0484</b></p></div>	
<p>He was longing for a better country — a Heavenly one (Hebrews 11:16a)</p> <p>On Saturday, Aug. 12, 1995, our dear husband, father and opa.</p> <p><b>HENRY ZANTINGH</b></p> <p>formerly of Burlington, and Smithville, Ont., was called home to be with his Lord in his 89th year, at Shalom Manor, Grimsby, Ont.</p> <p>Beloved husband of Margaret Zantingh.</p> <p>Predeceased by his first wife Klaasje Otten and Opa Otten</p> <p>Dear father of</p> <p>Joe &amp; Elly Zantingh — Smithville</p> <p>Alice &amp; Harm Kelly — Dunnville</p> <p>John &amp; Aleda Zantingh — Hamilton</p> <p>Bert &amp; Fenna Zantingh — Smithville</p> <p>Aleda &amp; Bert Van Soelen — Wel-landport</p> <p>Rick &amp; Willy Zantingh — Dunnville</p> <p>Sienie &amp; Albert Katerberg — Elora</p> <p>Jane &amp; Martin Van Der Veen — Smithville</p> <p>Henry &amp; Brenda Zantingh — Beamsville</p> <p>Jerry &amp; Helen Zantingh — Grimsby</p> <p>Rhea &amp; Edward De Vries — Smithville</p> <p>Dear step-father of</p> <p>Marg</p> <p>Tony</p> <p>Hugh</p> <p>Rudy</p> <p>Anthony</p> <p>Also surviving are 63 grandchildren, 152 great-grandchildren and two great-great-grandchildren, and two sisters in the Netherlands</p> <p>Predeceased by one grandson David.</p> <p>Funeral services took place on Tuesday, Aug. 15, 1995, at the Smithville Chr. Ref. Church, Smithville, Ont. Interment at Union Cemetery</p> <p>Correspondence address: Margaret Zantingh, 3240 New Street, Apartment 214, Burlington, ON L7N 3L4</p>	<p><b>Personal</b></p> <p>Born-again Christian single woman, attractive, sense of humor, likes to travel, music and long walks seeks gentleman of early 40s. Write to <b>File #2630, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</b></p> <p><b>39-year-old female</b>, 5 foot, blond hair, blue eyes, who enjoys sports, candlelight dinners, theatre and music, seeking gentleman who has the same interests.</p> <p><b>Call Jane at (905) 774-8691</b></p> <p><b>54-year-old active</b> 5 foot 6, brown haired, green eyed, full-figured female looking for soulmate. Enjoys music, cycling, walking, theatre and family values.</p> <p><b>Call Barbara at (905) 774-6147</b></p> <p><b>Born-again Christian</b>, professional businessman, long term member of CRC family, never married, non-smoker, with biblical family values (attractive brown skin, Canadian, 37), <b>seeking female friend with similar beliefs and values</b> to spend quality time with (some Dutch knowledge is preferred as I'm planning to travel to Holland in 1996), under age 34. Please write to <b>Tony, 7030 Copenhagen Rd., Unit #57, Mississauga, ON L5N 2P3; Tel. (905) 812-1238. (Please pass this information on.)</b></p> <p><b>ONE TO ANOTHER</b></p> <p>Christian companion magazine. Hundreds of readers Canada wide. Single issue \$5.</p> <p>Write to:</p> <p><b>#302, 1502-2nd Ave. S.</b></p> <p><b>Lethbridge, AB T1J 4A2</b></p>	<p><b>For Rent</b></p> <p><b>BERGENTHEIM</b></p> <p><b>TE HUUR VOOR VAKANTIE:</b></p> <p>Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Berghentheim, Overijssel (ongeveer 12 km van Ommen)</p> <p>Voor volledige informatie bel of schrijf naar:</p> <p><b>J. Snijders</b></p> <p><b>651-4 Ave. E.</b></p> <p><b>Brooks, AB T1R 0H4</b></p> <p><b>Phone: (403) 362-4052 or (403) 362-2653</b></p> <p><b>Attention McMaster students:</b></p> <p><b>For rent: 3-bedroom furnished apartment</b> suitable for 3 females. Good security, close to bus, 15 min from campus, reasonable rent. Must be Christian, non-smoker, clean, careful. <b>Call (905) 525-8268.</b></p> <p>Have references ready regarding cleanliness and carefulness: even from mother will do.</p> <p><b>Church News</b></p> <p><b>Christian Reformed Church</b></p> <p><b>Calls received:</b></p> <p>— to Maranatha, Bowmanville, Ont., Rev. Jerry Hoytema of First, Guelph, Ont.</p> <p><b>Calls accepted:</b></p> <p>— to First, Langley, B.C., Rev. Melle Pool of Hope, Stony Plain, Alta.</p> <p><b>Change of worship times:</b></p> <p>— Beginning Sept. 3, 1995, the CRC of Maple Ridge, B.C., will hold two morning services. One at 9 a.m., and one at 11 a.m.</p>	<div><p>The Ontario Alliance of Christian Schools is seeking an</p><h3>Assistant to the Director of Financial Services</h3><p>The ideal applicant will have an accounting designation, experience with ACCPAC, and be familiar with wordprocessing. Send cover letter and resume to:</p><p>Director of Financial Services Ontario Alliance of Christian Schools 777 Hwy #53 East, Ancaster, ON L9K 1J4 Fax: (905) 648-2110</p></div>	<p><b>Miscellaneous</b></p> <div><p><b>9%-1 yr</b></p><p><b>9.5%-2 yrs</b></p><p>Successful real estate venture requires funds (\$10,000 minimum please)</p><p>Financial statements and valuations available</p><p>Inquire in confidence to:</p><p><b>John Vleeming, C.A.</b> <b>3507-113 Ave.</b> <b>Edmonton, AB T5W 0P5</b> <b>(403) 474-3025</b></p><p><b>Rev. Dirk Velthuisen</b> <b>28 Campion Avenue</b> <b>Guelph, ON N1H 5L4</b> <b>(519) 821-4819</b></p></div>

# Classifieds

Personal	Personal	Personal	Real Estate	Real Estate
<p>JULY 1995</p> <p>THE FOLLOWING INDIVIDUALS ARE REQUESTED TO CONTACT THE CONSULATE GENERAL OF THE NETHERLANDS:</p> <p>=====</p> <p><b>ADEMA</b>, Antonius Isidorus, born January 6, 1928 in Schaesberg.</p> <p><b>BAARTMAN</b>, Jan, born November 10, 1929 in Uithoorn.</p> <p><b>BARTIK</b>, Frank Ludwig, born January 2, 1944 in Praag.</p> <p><b>van der BERG</b>, Johanna Inge Maria, born April 18, 1944.</p> <p><b>van BEUSEKOM</b>, H.C., born February 27, 1917, last known address in Canada: R.R. 2, Warton, Ontario.</p> <p><b>ten BÖHMER</b>, Bernardus Johannes, born December 5, 1928 in Remkum.</p> <p><b>BOS</b>, Wilhelmina, born January 16, 1941.</p> <p><b>BOUMA</b>, Ype B., born March 29, 1947.</p> <p><b>BRANDEHOEF</b>, Paul Edmond Otto, born January 29, 1969, emigrated to Canada: August 12, 1992.</p> <p><b>van de BRUGGHEN</b>, Johannes Hendricus, born November 30, 1931, last known address in the Netherlands: Chopinstraat 31, Vlaardingen, emigrated to Canada April 15, 1966.</p> <p><b>CAMPHUIS</b>, Joachim Friedrich, born December 5, 1928 in Deventer.</p> <p><b>DEDDEN</b>, Hilbert, born October 13, 1954.</p> <p><b>van DIJK</b>, Gerard, last known address in Canada: McCowan Road, Markham.</p> <p><b>van DIJK</b>, Jan W., born July 23, 1928 in Rotterdam.</p> <p><b>van ERK</b>, Willem Huibert, born August 30, 1928 in Nieuwe Kerk aan de IJssel.</p> <p><b>FAVIER</b>, Elisabeth, born September 30, 1928 in Amsterdam.</p> <p><b>FLOHRMANN-BAENGE</b>, Bea Wally, born December 16, 1916, last known address in Canada: Islington, Ontario.</p> <p><b>GROEN</b>, Laurens W., born March 30, 1970, emigrated to Canada: July 20, 1988.</p> <p><b>GROENENDAAL-BALVERT</b>, Maria Sara, born June 9, 1916 in Schiedam, last known address in the Netherlands: Gouda, emigrated to Canada May 23, 1949.</p> <p><b>GROENEWEGEN</b>, Adrianus C.W., born August 17, 1970, emigrated to Canada August 29, 1989.</p> <p><b>de GROOT</b>, Betty A., born January 11, 1965.</p>	<p><b>de GROOT</b>, Herman Ignatius J., born December 23, 1928 in Amsterdam.</p> <p><b>HOEKSTRA</b>, Pieter, born April 23, 1931 in Hoensbroek, last known address in the Netherlands: Hommerterweg, Hoensbroek, emigrated to Canada August 14, 1956, last known address in Canada, Forsyth Boulevard, Burlington, Ontario.</p> <p><b>JACOBS</b>, Wolter, born March 28, 1928 in Sleen.</p> <p><b>KENNIP</b>, Pieter Willem, born August 3, 1926 in Nijmegen.</p> <p><b>KIST</b>, Kaatje, born October 25, 1945, last known address in the Netherlands: Gouda, emigrated to Canada December 19, 1988.</p> <p><b>KNETSCH</b>, Everdina, born July 13, 1926 in Den Haag.</p> <p><b>KOENEN</b>, Joseph Richardus, born June 17, 1930 in Rotterdam</p> <p><b>KOOMEN</b>, Hillegonda Mathilde Joceline, born February 24, 1941 in Amsterdam, emigrated to Canada December 23, 1994.</p> <p><b>KOPER</b>, Bernard, born August 4, 1928 in Heemstede.</p> <p><b>de LANGE</b>, Johannes Arnoldus Egbertus, born June 29, 1929 in Amsterdam.</p> <p><b>MELIER</b>, Hendrik Johan Barend, born April 21, 1903, emigrated to Canada March 11, 1958.</p> <p><b>van OORD</b>, Cornelis P., born May 7, 1965, emigrated to Canada January 2, 1995.</p> <p><b>PELLIS</b>, Johannes Henricus Petrus, born January 26, 1931, last known address in the Netherlands: Blaarthemseweg 72, Eindhoven, emigrated to Canada April 12, 1957.</p> <p><b>van de POL</b>, Jan Harmen, born August 24, 1928 in Amsterdam.</p> <p><b>van der POL</b>, Cornelis, born August 11, 1930 in Harskamp.</p> <p><b>POST</b>, Kees, born July 11, 1931, last known address in the Netherlands: Rondeweg 18A, IJsselmuiden, emigrated to Canada April 14, 1958.</p> <p><b>van RIJSWIJK</b>, Jan Willem, born October 27, 1930, last known address in the Netherlands: Flierstraat 36, Lage Zwaluw, emigrated to Canada February 10, 1958.</p> <p><b>SCHOUTEN</b>, Koert Stefan, born July 23, 1967, emigrated to Canada August 29, 1994.</p> <p><b>SCHOUTEN</b>, Gerardus Cornelis, born April 8, 1924 in Haarlem and <b>SCHOUTEN-TEEUWEN</b>, Margaretha Johanna, born May 20, 1927 in Haarlem, emigrated to Canada in 1969/1970.</p>	<p><b>van STUIJVENBERG</b>, Christina Josephina, born June 15, 1956.</p> <p><b>VERHEIJEN</b>, Franciscus Hendricus Maria, born February 6, 1931, last known address in the Netherlands: Meeuwenlaan 75, Amsterdam, emigrated to Canada June 13, 1959.</p> <p><b>VERHOEY</b>, Willem, born April 23, 1931, last known address in the Netherlands: Haven 6, Schoonhoven, emigrated to Canada March 6, 1954.</p> <p><b>YINK</b>, Jan C., born July 31, 1928 in Rotterdam.</p> <p><b>de WAAL</b>, Gabriel, born November 15, 1930 in Groningen.</p> <p><b>WEERHELM</b>, Joost, born July 2, 1931, last known address in the Netherlands: P. Bothstraat 9, Den Haag, emigrated to Canada October 17, 1956.</p> <p><b>WULF</b>, Willem F., born February 21, 1931 in Rotterdam.</p> <p><b>ZEGEL</b>, Melle, born June 19, 1930 in Den Helder.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS 1 DUNDAS STREET W., SUITE 2106 TORONTO, ONTARIO M5G 1Z3 TEL. (416) 598-2520</p>	<p>Hollands of Engels</p> <p><b>HOMELIFE</b> Benchmark REALTY CORP.</p> <p><i>Andy Driesen</i></p> <p>200-32500 South Fraser Way, Abbotsford, BC V2T 4W1</p> <p>Bus: (604) 853-7144 Fax: (604) 853-1839 Res: (604) 854-1560</p> <p>"Serving the Fraser Valley"</p>	<p><b>Events</b></p> <p><b>Calendar of Events</b></p> <p>Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.</p> <p><b>Aug. 26</b> Banquet to mark the occasion of the retirement of Pastor John Koole, who has completed 25 years of ministry in the CRC. Social at 6 p.m., followed by dinner at 7 p.m., in the John Knox Chr. School, Woodstock, Ont. Pastor Koole will preach his fare well service at 10 a.m., Sunday, Aug. 27, in the Ingersoll CRC. Info.: (519) 475-4627 or 485-3271.</p> <p><b>Aug. 27</b> Dutch worship service, led by Rev. Jerry J. Hoytema, 3 p.m., CRC, Ancaster, Ont.</p> <p><b>Sept. 1-2</b> Fortieth anniversary celebrations (Theme: "Building on His Promises"), at John Calvin School, Strathroy, Ont. For info. contact Rennie Feddema (519) 289-5756.</p> <p><b>Sept. 10-17</b> "Fryske Trio Koor," a choir from Gauw, Nyland and Oudega, the Neth., in concert. <b>Sept. 10:</b> 7:30 p.m., CRC, Williamsburg, Ont.; <b>Sept. 12:</b> 7:30 p.m., Holland Chr. Homes, Brampton, Ont.; <b>Sept. 14:</b> 7:30 p.m., Jarvis Community Centre, Jarvis, Ont.; <b>Sept. 16:</b> 7:30 p.m., CRC, Ancaster, Ont.; <b>Sept. 17:</b> evening service, Bethel CRC, Listowel, Ont. Info.: (905) 648-6585/3170.</p> <p><b>Sept. 19-24</b> Ligonier Ministries of Canada presents "Upon This Rock," in Charlottetown, PEI, Sydney, N.S., and Moncton, N.B., with Rev. Eric Alexander (Glasgow, Scotland). Call 1-800-563-3529 to register.</p> <p><b>Sept. 22-23</b> Training sessions led by Beth Swagman for the "Abuse Response Team of Classis Toronto" and for congregational committees. <b>Friday:</b> 7-10 p.m.; <b>Saturday:</b> 9 a.m.-1 p.m., at Second CRC, Brampton, Ont.</p> <p><b>Sept. 23</b> "Second Annual Lynell Pierce Concert," 2:30 - 4 p.m., First CRC, Guelph, Ont. A special event for Friendship students and families with small children. Sponsored by Guelph &amp; Region Friendship Clubs. Freewill offering.</p> <p><b>Sept. 23</b> CCBF regional dinner meeting, Plainsman Restaurant, Waterdown, Ont. Speaker: the Hon. Cam Jackson, MPP, on "Consensus for Common Sense." Info.: (905) 522-8602/648-3503.</p> <p><b>Sept. 23</b> First annual Redeemer College "Fall Fest" featuring the alumni choir, art show and sale, golf tournament, tours and demonstrations, membership and alumni annual meetings, and more. Info.: (905) 648-2131.</p> <p><b>Oct. 1-14</b> CSS's Harry Houtman in Alberta.</p> <p><b>Oct. 14</b> CPJ conferences: "Alternatives, Voices of Hope in a Climate of Despair" in Edmonton, Alta., and "Mapping Ontario's Political Future" in Toronto, Ont. Info.: 1-800-667-8046.</p> <p><b>Oct. 21</b> CLAC's fall conference, 9:30 a.m. - 3 p.m., at the CLAC head office, 5920 Atlantic Dr., Mississauga, Ont. Morning: "How do we negotiate Christianly," a simulated collective bargaining session. Afternoon: special guest speaker Dr. Albert Wolters. Visitors welcome. Info.: (905) 670-7383.</p> <p><b>Oct. 21</b> Diaconal Ministries-sponsored special day of training/encouragement for deacons and caregivers at John Knox Chr. School, Brampton, Ont. Theme: "Deacons: The Link." Over 30 workshops to choose from, including two all-day sessions on aging and stewardship. Everyone welcome!</p>
<p><b>Miscellaneous</b></p> <p><b>Bed &amp; Breakfast</b></p> <p>Beautiful Niagara Falls. A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike &amp; Joan Havinga (905) 358-3534</p>				
<p><b>Bed &amp; Breakfast</b></p> <p>While in Thunder Bay or travelling through, stay at Woody Nook B&amp;B. New home, nice rooms and a classic touch with the Dutch. Cor &amp; Tina Janssens (807) 473-9654</p>				
<p><b>DCA Travel</b></p> <p><b>Toronto 416-224-5211</b> <b>Toll-Free (Canada wide)</b> <b>1-800-667-2525</b> <b>Fax 416-224-0842</b> Grimsby 905-945-3301 Emergency Service Available Business &amp; Vacation Travel</p>				

## Classifieds

Miscellaneous	Miscellaneous	Miscellaneous	Events	Events
<p><b>ADA REALTY LTD.</b> 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p><i>Gratefully we announce that the Lord has enabled</i></p> <p><b>Pastor Peter Brouwer</b></p> <p>to work in His service for 28 years. A retirement celebration will be held, D.V., on <i>Friday, Sept. 29, 1995, at 8 p.m., in the First Chr. Ref. Church of New Westminster, B.C.</i></p>	<p><b>Office space for rent</b></p> <p>Approx. 1,200 sq. ft of upstairs office space in prime location. St. Catharines, Ont., north end. Opposite shopping plaza. Rent includes all utilities. Available November 15, 1995.</p> <p>For more information contact: <b>Gary Van Dyk, (905) 934-9952, 391 Vine St., St. Catharines, ON L2M 4T9</b></p>	<p>Attention Students: <b>HURON CAMPUS MINISTRY</b> "The Church in the Woods" The Waterloo CRC</p> <p>warmly invites all new Waterloo-area students, their parents and friends to a <b>SPECIAL STUDENT WELCOME SERVICE</b> Sunday, Sept. 10, 1995, at 10:30 a.m.</p> <p>After the service information about Huron Campus Ministry will be presented and an excellent luncheon provided.</p> <p>The HCM Fellowship begins <b>Sept. 10, 1995</b>, in McKirdy Hall, St. Paul's College at <b>4:30 p.m.</b></p> <p>Please contact Chaplain Graham E. Morbey (519) 886-1474 for further information and assistance.</p> <p><b>The Waterloo Christian Reformed Church is located at 209 Beringer Rd., off Albert St.</b></p>	<p><b>Kerkdiensten op cassette in de Nederlandse taal</b></p> <p>U kunt zich nu abonneren op deze preken dienst, b.v.:</p> <ul style="list-style-type: none"> <li>a) één cassette iedere week;</li> <li>b) twee cassettes maandelijks;</li> <li>c) één cassette maandelijks.</li> </ul> <p><b>Prijs \$3,50 per cassette</b> (plus \$1,50 als U de cassette wilt houden)</p> <p>Voor inlichtingen schrijf naar: <b>Jack &amp; Lenie Brouwer</b> 27 Alpaca Drive Scarborough, ON M1J 2Z8 of bel: (416) 289-0706</p> <p>Luister naar het programma <b>ZINGEND GELOVEN</b> elke zaterdag, 8 uur 's morgens CHIN FM 101</p>
<p><b>REDEEMER COLLEGE</b></p> <p><b>REDEEMER COLLEGE IS GOING TO WOODSTOCK!</b></p> <p>Redeemer College is offering the following Christian university courses in Woodstock, Ontario for the fall 1995 semester.</p> <p><b>History 107: History of Eastern Europe</b> An overview of European history from the earliest records to the present Time: Thursdays at 6:30 p.m., Sept. 7 - Dec. 7 Instructor: Dr. James R. Payton.</p> <p><b>Psychology 122: Introductory Psychology: Clinical and Developmental</b> An understanding of behaviour and its causes Time: Mondays at 6:30 p.m., Sept. 11 - Dec. 4 Instructor: Dr. Douglas Needham.</p> <p><b>Location:</b> John Knox Christian School, Woodstock, ON. <b>To Apply:</b> contact Redeemer College's Office of Admissions at 1-800-263-6467.</p> <p>777 HWY. 53, E., ANCASTER, ON, L9K 1J4, (905) 648-2131</p>	<p><b>The Guelph Christian Reformed Churches and Immanuel Christian Fellowship invite</b> University and College students with their families to worship and fellowship on <b>September 10, 1995, at 10 a.m. —</b> <b>First Christian Reformed, 287 Water St.,</b> followed by a jointly sponsored barbecue at 12 noon. and <b>September 17, 1995, 4 p.m., worship —</b> <b>New Life Christian Reformed, 75 Norfolk St.</b> All are welcome. Immanuel Christian Fellowship (a student fellowship group) welcomes new and returning University and College students to join us on Wednesday evenings at First CRC for food and fellowship.</p> <p>For more information contact: <b>Rev. Ed Den Haan, Campus Minister (519) 824-4120, ext. 2392</b> <b>Immanuel Christian Fellowship leaders:</b> <b>Linda Hammers (519) 821-4975</b> <b>Connie Bodini (519) 767-0732</b> <b>Welcome to Guelph, lets get acquainted.</b></p>			



### The Living Word

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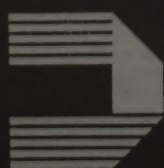
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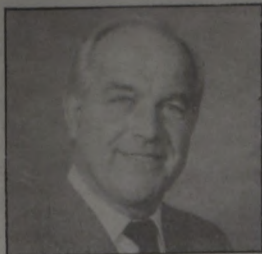
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## Church press

Jacob Kuntz



## Questions for Harris

*The victory of the Conservative party in Ontario has not made everyone happy, to say the least. In its editorial of July 1, the Catholic Register expressed its concerns about the direction the new government is taking. There is fear that the needy will be the hardest hit, a fear that was not unfounded.*

"Mike Harris has hardly been sworn in as Ontario premier a week and already the soup kitchens are preparing for a boom in their business. The province's new Conservative government may not be the heartless mob the left has portrayed it as, yet Harris' election reflects a worrying hardening of attitude towards the needy.

"To put things in their most positive light, the Tory win could be described as an appeal to individual responsibility, to the 'common sense' notion — to borrow Harris' slogan — that taxpayers have limits to what they can afford.

"But there is a darker side to the Harris victory. Indeed, the Tory win was only one sign of growing popularity for cutting government on the backs of those who can least afford it.

"Harris promises a 30 per cent cut in income tax, a reduction that will benefit most those with six-figure salaries. People at the bottom end of the income scale will be net losers. At the same time, he doesn't mind if the deficit rises to finance his tax cuts. Thus, all Ontarians will pay for a quick cash grab by the affluent.

"During his campaign, Harris used workfare as a mantra, implying that all those on welfare needed was a good boot in the

rear to make them find a job. It ignores the ugly reality of being on welfare; the vast majority of recipients would rather be doing something productive with their lives, if only they could.

"For good measure, Harris takes a swipe at laborers. Although there is no evidence that the NDP's labor law amendments have created hardship for the corporate world, Harris vows to tear up Bill 40, just to let the world know Ontario is 'open for business.' This is code for 'tough on workers.'

"The proponents of this hardnosed ethic think they are just being realistic in a harsh new environment. They assume that private charity can take care of the casualties, as if somehow charities are immune from economic recession. In fact, just the opposite is true.

"Where does this leave those with a more charitable frame of mind? Can Catholics, whose faith demands service to the poor, agree with Harris that lower-income Ontarians need a dose of tough love? That historically oppressed groups no longer need help fighting discrimination? That tax cuts for the rich are really the best medicine for Ontario's high unemployment rate? Are we no longer to be our brother's keeper?"

## Have we ever had it so good?

*Dr. John Redekop, in the Mennonite Brethren Herald of May 19, struggles with a now common problem: in his denomination it has become necessary to cut back on the ministries of the church. There simply is not enough money to support these ministries. That fact brings him to the question: Have our members less money than in the past? His article deserves to be quoted in full, but we shall limit ourselves to the following passages. Please substitute "Reformed people" for "MBs."*

"Never before have our members, generally speaking, lived in nicer homes. Moreover, these homes, by and large, are furnished with more expensive furniture, better sound systems, better carpets, better television sets and VCR's and better appliances than ever before.

"Never before have our members done more travelling. Holiday trips to Hawaii, Florida, California... and many other destinations have become commonplace.

"Never before have so many MBs travelled to Europe. It used to be the case that a trip to Europe warranted some attention. People gave reports. Today it is no big deal.

"Never before have so many MBs wintered in the sun. At some resorts, their numbers are so extensive that the people function as a community.

"Never before have so many

of our members owned so many homes. It would take me quite some time to list all the people I know who, in addition to their regular residence, have a summer cottage and, in many cases, also a winter home.

"Never before have MBs spent so much money on eating out as they now do. And generally it's not the cheapest fast-food outlets which benefit most from this church crowd.

"Never before have MBs driven more expensive cars than they do now. (And more than a few own excellent boats, and some even an airplane.)

"Never before have so many MBs owned investments in mutual funds, RRSPs, government bonds or other forms of securities.

"Never before have our local church buildings been as comfortable, spacious and expensive as now.

## Move to the right

*Clarion (the Canadian Reformed magazine) notes, in its issue of June 2, that there is "evidence of a conservative renewal in Canada and the U.S." Suddenly it is "OK to speak in public about virtue." But the paper warns its readers that "not all of the right are righteous." We should not jump to the conclusion that we are now on our way to some sort of Christian revival in North America.*

"As we listen to these earnest voices of renewal we may feel we are on the edge of a Christian awakening in our society. Although such a turn-about is a thing devoutly to be wished, a large measure of caution would seem to be in order, after all, conservative morals are not the exclusive property of Christian nations and peoples. Not all of the right are necessarily righteous. Committed conservatism is no sign and seal of conversion. The mere presence of more traditional values does not always bear witness to the presence of Christ.

"A more sober assessment of the conservative trend would indicate that it reflects the pendulum swing of a purely natural

cycle. Society goes through phases which emphasize freedom and personal liberty to other phases which stress personal restraint and responsibility.

"We would be fools to confuse a purely this-worldly transition with a genuine restoration of Christian values. It may well be true that a conservative reaction to liberal excess will be helpful for the prospects of the church in America. A society with a greater emphasis on self-denial cannot be a bad thing for us and our children. It would be a dangerous illusion, however, to suppose that we stand on common ground with unbelievers in waging moral warfare."

"Never before have so many MB households had two incomes and the resulting increase in financial resources.

"As a conference of committed Christians, we need to maintain a balanced perspective. We need to ask ourselves tough questions, contemplate realities carefully, give correct answers, avoid rationalization and reject unwarranted ministry reductions."

## Mixed emotions

*This is an anniversary year for the United Church. But the church is not in a mood to celebrate. In the June Observer editor Muriel Duncan, says: "Excitement about what we could be mingles with a lament for what we were." She adds:*

"This is not a happy time for any institution. All the 'main-line' denominations in North America face declining membership and resources.

"This isn't just happening to church leaders. This isn't restricted to the national level of the church. In most congregations the same adjustments are going on — in plain sight with everyone aware of the changes, or in undercurrents resisting change.

"It isn't just about structure, or finances, or the hymns we choose to sing, although these are indicators. I think it's more about whether we can acknowledge that our world is already changed and that nothing we can do will bring back the time that was. It's about believing God is still with us in this new time."

*Jacob Kuntz is a Christian Reformed pastor who has a part-time position in Holland Christian Homes, Brampton, Ont.*

## News

# A Canadian student experiences culture shock in China

Eric Hagt

BEIJING — Observing the Chinese in their daily life has revealed to me a seemingly great contradiction in their society, or perhaps just an incomprehensible disparity between Chinese and Western culture.

It was a bitterly cold February morning when we arrived in Shenyang, a remote town in the former Manchuria. While we were exiting the train station, our attention was diverted to a human figure prostrated not 20 feet from where we stood. The man, apparently a vagabond, was frozen dead and had been for some hours. Passersby paid him little heed.

Onlookers were more fascinated with our reaction to this disquieting scene than with the actual object of our attention. We thought it strange that this situation hadn't already been dealt with by the proper authorities, but we were that much more astonished by the discovery that he still hadn't been touched on our return to the station two days later.

This was not the first time I encountered such a circumstance during my stay in China.

## Unique mentality

In communicating the incident to a Chinese friend, I pointed out that this would not occur in Western society. He conceded and added, "This phenomenon reflects a mentality unique to Chinese society. One's duty lies towards family and friends, outside this circle there is little regard for others."



Eric Hagt (second from right) mingles with Chinese on the streets of Beijing.

The abandoned corpse was a rather poignant example of social mores in China.

One other event I experienced further substantiated the seeming indifference of the Chinese people. As many will know, millions of people in China ride bicycles. Naturally this high density of cyclists lends itself to hazardous riding conditions and casualties can be seen at virtually every turn of the road.

While making our way through rush hour one evening, a friend cycling beside me indirectly caused an accident which sent a middle-aged woman sprawling onto the muddy street. The injuries she

sustained weren't serious but were certainly a cause for concern. My friend's calm composure as she drove on, unaffected, left me incredulous. Even more baffling to me was that the injured woman made no appeal for justice nor made any attempt to indict the perpetrator. Responsibility was neither accepted nor expected.

## Great paradox

A social climate such as this would, in the eyes of a Westerner, epitomize a very selfish and individualistic environment. Yet any close observation of the Chinese would show that they are loyal, honest and morally upright. They are supremely dedicated to family and friends. There seems to be a great paradox in their actions and mentality. Is it possible to maintain such love and devotion to one's family while being nearly oblivious to the welfare of others in society?

One Chinese intellectual explained it thus: "Generally speaking, Western society is endowed with Judeo-Christian ethics, thus fostering benevolence to all humankind or rather a "Good Samaritan" mentality. The greater population in China is void of religion and its moral influences. Chinese society has less religion at its core than people realize. Even Buddhism has never successful-

ly penetrated deep into the heart of the Chinese people. The Confucian school, probably most influential in forming the Chinese mind, did espouse a personal and filial moral standard which remains paramount in Chinese ethics today. Yet the focus rests entirely on friends and relations. The Chinese rarely involve themselves in affairs outside this sphere and likewise feel no responsibility towards the affairs of others, whether good or bad.

I have encountered many seemingly blatant breaches of social responsibility as in the two examples above, but I have also seen an equal amount of filial devotion among the Chinese. Whether this social conduct evolved out of a survival mechanism from overpopulation and a growing materialism or is truly a consequence of historical, cultural and religious influences remains somewhat of an enigma to me. Regardless, these sort of experiences are certainly among some of the greater culture shocks to be had in China which signify an obvious gap between Chinese and Western cultures.

*Eric Hagt is entering his third year of studies at the Academy for Chinese Medicine in Beijing, China. He hails from St. Catharines, Ont.*

## Women's Health Digest

### Study proposes cause of PMS

OTTAWA — The latest issue of *Archives of General Psychiatry* presents the findings of a Canadian study which gives insight into the cause of pre-menstrual syndrome (PMS). An oversensitivity to a certain type of protein which the body releases during periods of stress provokes a chemical reaction in the brain resulting in panic or anxiety. Chemical changes in women's bodies during menstruation cause those women who are super-sensitive to that protein to have severe PMS symptoms. Such severe symptoms, which include suicidal thoughts, effect just under five per cent of women.

### Women's eggs may be storable 20 years

LONDON — Researchers investigating new methods of *in vitro* fertilization (IVF) believe they are "on the threshold of a big advance...which would greatly extend childbearing years," reported *The Guardian Weekly*, Aug. 6.

Robert Winston, doctor of reproductive medicine at London's Hammersmith Hospital, believes that by the end of the century they will find a way to remove and freeze ovarian tissue using liquid nitrogen.

"Each sample would contain hundreds of eggs, which could be matured in the lab for IVF treatment as many as 20 years after the original biopsy," explained Winston.

The process would allow, for example, women undergoing certain cancer treatment, who run the risk of infertility, to later bear children. Proponents point out it would also allow women to postpone having children indefinitely without worrying about their "biological clocks" running down.



"The greater population in China is void of religion and its moral influences."